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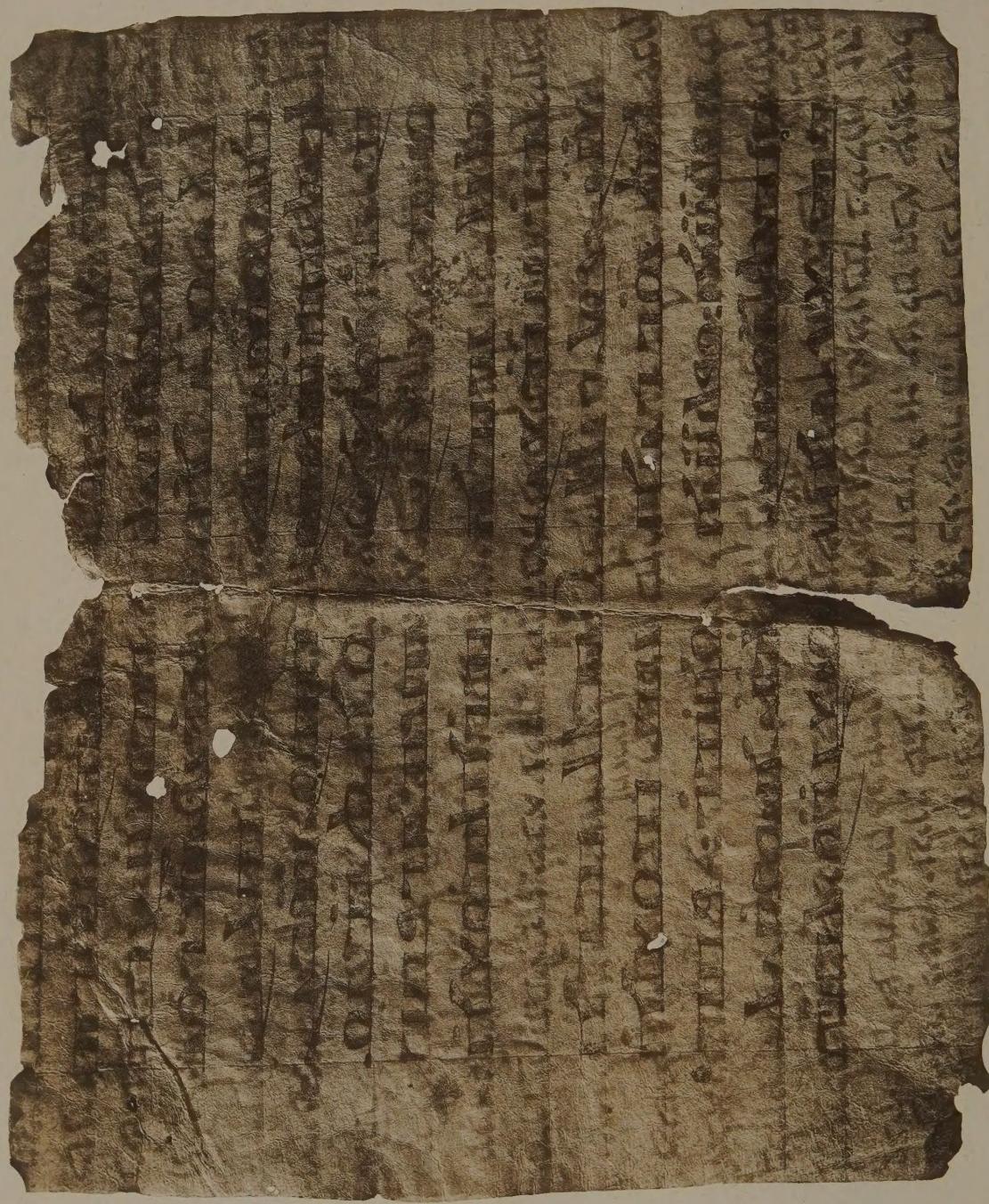
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וְעִירָא אֶת חַלְמָן לֹא קָרַש אֵית שָׁבֵךְ גָּלוֹה הַפְּנֵי קָרְשָׁת וְעַזְיָנוּ אֲגָּדָה
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טְהָוָה בְּלָבָד פְּלָגָה נְעַזְרָה



Aneclota Oxoniensia

THE
PALESTINIAN VERSION
OF THE

HOLY SCRIPTURES

Bibla. Syriac (Palestinian) Selections. 1893.

Five more Fragments

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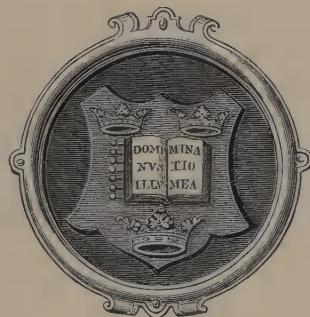
EDITED

WITH INTRODUCTION AND ANNOTATIONS

BY

G. H. GWILLIAM, B.D.

FELLOW OF HERTFORD COLLEGE



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INTRODUCTION

I. Early in the year 1891, five parchment leaves were sent to the Bodleian Library from Egypt, where they had been procured by the late Rev. Greville J. Chester¹. The leaves are palimpsests, four being rewritten on both sides, the fifth on one side only. The upper writing is in an ancient cursive Hebrew hand, and is assigned by Dr. Neubauer to the beginning of the twelfth century of our era. It consists of certain portions of the Mishnah, and as these will be described in the Appendix to Dr. Neubauer's *Catalogue of Hebrew MSS. in the Bodleian Library*, a further account of them is unnecessary here. Three of the portions are shown in our collotypes.

The Hebrew of these fragments is, relatively, of little value, but the mode of its transmission is interesting ; for, as I am informed by Dr. Neubauer, whose name is sufficient guarantee for the truth of the statement, it is very rare indeed to find portions of the Mishnah copied upon the writings of Christian scribes. On the other hand, the original contents of these palimpsests are interesting and valuable, both to the theologian and the grammarian. The leaf, which is half palimpsest, contains some verses from the Book of Numbers, and these certainly appear to belong to the version known as the *Palestinian Syriac Old Testament*, of which some fragments are preserved in the British Museum, and in the Imperial Library, St. Petersburg. The four New Testament leaves contain several verses from *Colossians*, *1 Thessalonians*, *2 Timothy*, and *Titus*, written in the same dialect² as

¹ *MS. Syr. c. 4 Bibl. Bodl.* Readers, who are unable to consult the originals, will find in our collotypes not only reproductions of parts of the text, but very good representations of the present appearance of the fragments.

² Called the *Christian* (or *Syrian*)—*Palestinian*; see *Traité de Grammaire Syriaque* (Duval), Introduction, pp. vii, viii, x.

the fragments just named, and the *Evangeliarium Hierosolymitanum* in the Vatican Library. They confirm the inference from the recently-discovered Sinaitic leaf¹, that the Pauline Epistles were also included in the Palestinian Version.

2. The collotypes, which we have prefixed, show the present sizes of the pages. The four New Testament leaves are $12 \times 8\frac{1}{2}$ inches. The small leaf has lost about five lines of the Syriac writing. It must have been originally about seven inches square; it is now $5\frac{3}{4} \times 7$. The handwriting of the four leaves is a very fine specimen of that particular script, and the acquisition of these fragments is a distinct gain to the palaeographer. They will occupy a place of their own amongst the treasures of the Bodleian Library; for, as we shall presently show, there is good reason for regarding these four leaves as some of the oldest extant specimens of the particular hand which they exhibit. The writing is certainly one of the most beautiful examples of the style with which we are acquainted, and bears evident indications of great antiquity, whatever may be the actual date of the Syriac MS. from which the leaves were at some time abstracted.

It will be seen that the four leaves are inscribed in double columns. Each column contains 22 lines. The letters are seldom cramped, and occasionally a word is a good deal extended to fill up the line². It is clear that these leaves, which are connected in subject, formed parts of one codex. The odd leaf belonged to another manuscript. It also has two columns, and, in its present state, shows 15 lines; perhaps originally there were five more³. The writing is smaller, and, in my opinion, later⁴; but it is well executed. This leaf was turned upside down by the Jewish scribe, so that the first line of his work is at the bottom of the page. The other leaves were turned half round, and some of the pages were written across from the top line of the Syriac, some from the bottom line. The photograph shows the palimpsest side of the odd leaf. This leaf is the most legible of the five, even

¹ See pp. xvi, xvii. It contains a few verses of *Galatians*.

² Examples in the collotypes are:—crowded lines, Plate II, col. 1, ll. 2, 6; extended words, col. 2, l. 14, Plate III, col. 2, ll. 12, 13.

³ How many lines there were, it is impossible to say, until we know whether the lacunae represent as much as the Hebrew contains, or whether there were longer, or shorter, readings.

⁴ But see p. 10, second paragraph.

on its palimpsest side. In the other four, while the upper hand has well retained its original blackness, the first hand, in some places, has almost faded away, in others has changed to a yellowish brown¹. The photograph, on the whole, has served to bring into greater clearness the under writing; but the loss of colour deprives the reader of an advantage, which the manuscript itself affords, for distinguishing between the hands where they cross. There are no indications of a second Syriac hand, unless the gloss on fol. 4r has been added later; but I do not think that its hand can be unhesitatingly ascribed to another era. The letters are smaller; but so also are the characters of the Titles, Subscriptions, and Rubrics—see pp. 10 and 14.

3. The distinctive characteristics of the Palestinian script² occur in the fragments, and are shown in our collotypes. *Ph* and *P* are represented by two letters, **א** and its inversion **אָ**. The latter is especially used for the Greek *π*, as in the proper name **וְאַלְאֵס**, Paulus; but it also occurs for the Syriac **א** *Kushaiatum* in such a form as **וְאָלָא**, Collotype III, col. 1, l. 12. That form however is derived (*Thes. Syr.* 3114) from *πεῖσαι*, although it is conjugated like a Syriac verb. On the same plate (l. 14) we have **וְאָלָא**, although the first letter must be **א**. On fol. 1ra, l. 19, I was at first inclined to read **וְאַלְאִים**, and am still doubtful, for the letters are very faint and obscure. *Iērōpolis* would require **אָ**, but a dialectic softening into *ph* after *r* is conceivable. We may compare fol. 4vb, l. 13, where *tύpos* is expressed by **וְאָאָלָי**. Again on Plate I, col. 2, l. 12, will be found **וְאָרָא :****וְאָרָא**, where the second word ought to begin with **אָ** = **א**, and there is a stop between the *p* and the *r*. It may be thought that **א** and **אָ** have sometimes been confused through carelessness; but, as far as can be judged from these small portions, our MSS. were carefully transcribed, contrasting in this respect very favourably with Adler's *Evangeliarium*; so that perhaps the most reasonable supposition is, that the special character **אָ** was only employed in cases where, as in **וְאָלָא**, it was desirable to emphasize the hard sound of the *p*, or, as in **וְאָלָאָר** ('Αρχιτπός), to indicate the doubling of the letter, or, as in **וְאַלְאֵס**, to

¹ Cf. Dr. Wright's remarks about Cod. Add. B. M. 14,450, fol. 14, in *Catalogue of the Syriac MSS. in the British Museum*, Part III, p. xxxii. note, and the page, Plate XVIII.

² Duval, *op. cit.* § 11.

show that the Greek name was spelt with Π and not Φ¹. The Υ in the proper name, Plate III, col. 2, l. 12, is not a special character: the appendage belongs to the Hebrew².

D is always written t , without the point, but *R* is i . Other letters are occasionally provided with diacritical points, as E , Plate II, col. 2, l. 12, and the final letter of K , Plate I, col. 2, l. 3. Probably *a pr. m.* points were much used to distinguish the forms, and $(\cdot\cdot)$ seems to have been regularly written upon the plurals; but in the present state of the pages these points are not always legible. There are only a few instances of the single stop (.), but an example of its use will be found on Plate III, col. 1, l. 4. On the other hand the double (:) is legible in several places, and appears to be of frequent occurrence; at 2 Tim. i. 18, it is used as a final stop. \therefore and \because are used on fol. 1 v a, ll. 9, 10, as ornaments to the lines. The former is found at Titus ii. 3 and 8 as a subordinate stop. In the facsimile in *Miniscalchi Erizzo* the figures \therefore and \because , in red, are frequent as stops: in one place there are four points, $\therefore\therefore\therefore\therefore$.

4. It is impossible to assign an exact date to these fragments, and difficult even to say to what century they belong. At present there are not materials available for dating Palestinian MSS., such as those which abound in the case of the works of the Edessene and Nestorian scribes³. We have however some indications of the history of the Palestinian hand. Our starting-point is Adler's Vatican Evangeliarium, which is dated 1030 A.D.⁴ Of undoubtedly later date are such debased hands as that of Add. 14,664, fol. 34 a, and possibly that of fol. 26 b⁵. And it is equally clear that the old writing on fol. 14 of Add. 14,450 is

² See the note on the place.

³ See *Studia Biblica*, III, p. 50, n. 2.

* It was written in Antioch 'in the year 1341 of Alexander the Greek,' see colophon quoted in *Versiones Syriacae* (Adler), p. 139, and *Evangeliarium Hierosolymitanum* (Miniscalchi Erizzo), p. 576. Dr. Wright, *op. cit.* p. xxxii. note §, accepted the date, and I do not know that there is any reason for questioning the statement of the colophon.

⁵ See Plates XIX, XX, in Wright's Catalogue; also the interesting series of seven facsimiles annexed to Professor Land's *Anecdota Syriaca*, vol. iv.

older than that of Adler's MS. Of this leaf Dr. Wright said, 'I can only hazard a conjecture that it belongs to the eighth or ninth century¹.' These indications, though slight, are consistent, and point to a distinct decadence in the script from the eighth century, attendant, no doubt, on the decadence of the sect to which the dialect and the characters belonged. Now if our facsimiles be compared with fol. 14 of Add. 14,450, the oldest specimen in the British Museum, it will be recognised that our four leaves are at least not inferior to it in beauty of execution, as well as in freedom from what Wright calls the almost hideous exaggeration and distortion of every peculiarity, with which the latest hands abound. The writing is bold and firm, and not inelegant, and certainly seems to belong to the best period of the style². It will not, I think, be unreasonable to suppose that it is at least as old as the palimpsest leaf of Add. 14,450, and I am somewhat disposed to believe that it is a little older. In any case, it can hardly be assigned to a later date than the eighth century. The single leaf, which is written in the smaller characters of another hand, is also very ancient; but I am inclined to think that it belonged to a MS. which was written a little later than that to which the four leaves belonged.

After I had arrived independently at these conclusions, I received an interesting confirmation of my opinion. Copies of the three colotypes were submitted to the Rev. George Margoliouth³, whose position

¹ *Op. cit.* Part III, p. xxxii. Fol. 26 b, I adduce with hesitation, because Wright was disposed to 'assign it to the tenth or eleventh century.' The reader should compare Plate XIX with the facsimile in *Miniscalchi Erizzo*. Mr. G. Margoliouth has called my attention to an ambiguity in Wright's statements about fol. 14 of Add. 14,450. *Op. cit.* I, p. 55, he remarks that the fol. is 'perhaps of not much later date than the rest of the volume.' Shortly before he had said that the writing of the MS. 'is a fine regular Estrangela of the seventh century.' If with these statements his opinion on p. xxxii of *Catalogue* Part III be compared, it will be seen that he exhibits an uncertainty about the date. But Mr. Margoliouth adds, 'It certainly appears to me that the underlying text of fol. 14 is not later than the seventh century (at any rate not much later), especially considering that the text written over it cannot, I think, be placed very late either.'

² Land, by a comparison of individual letters, especially the  and , arranged the extant Palestinian documents in a series, of which the St. Petersburg *Gospel Fragments* are among the oldest, and the London *Hymns* among the youngest. Comparing this series with the dates which Wright gave to the London MSS. he finds an independent confirmation of his judgment. *Op. cit.* pp. 213, 232.

³ C.C.C., Camb., Tyrwhitt Hebrew Scholar, and now Senior Assistant in the Oriental Department of Printed Books and MSS., British Museum.

affords peculiar facilities for forming a judgment on the date and character of an Oriental document. After a careful inspection, he wrote to me as follows :—

‘There certainly is a considerable likeness between the Palestinian text of fol. 14 in Add. 14,450 and the Syriac of your MS. I am myself inclined to think that the former is somewhat older, as the writing is a little more flowing, but much difference there is not between the two, and it appears to me that both may belong to the seventh century. You would, I suppose, look upon the smaller page as showing a smaller hand of about the same age, and this is also the impression which it at present makes upon me.’

The remark that the odd leaf may be written in ‘a smaller hand of about the same age,’ is important. A difference of hand in these and other ancient documents, may indicate rather a different scribe, or a different locality, than a different date. It may also be well to point out, that the absence of vowel-marks from our fragments is not, in such writings, an indication of antiquity. A reference to Plates XIX and XX in the *B. M. Catalogue*, Part III, will show that much younger Palestinian MSS. were written without vowels; but the Vatican *Evangeliarium*, according to the facsimile in *Miniscalchi Erizzo*, has more diacritical points than can now be distinguished in our fragments.

In a subsequent communication, Mr. Margoliouth informed me that Professor Land, of Leyden, had seen the collotypes, and thought the hand of the four leaves might be a little older than that of fol. 14 of Add. 14,450. I trust that the courteous and learned Professor will pardon my quoting as an opinion, what at present is the result of a first impression; still, his words, as far as they go, are an interesting and independent confirmation, by an authority on the subject, of the view we expressed above. To sum up then, we may, with considerable confidence, conclude that the four pieces are in a seventh or eighth century hand, while the fifth fragment was written somewhat, but not much, later.

5. With greater certainty can we determine the dialect of these fragments, and the version, or versions, to which they belong. The leaves are written in the characters which appear to be peculiar to what has been named *Palestinian Syriac*, and the features of that dialect are distinctly marked. • is used, like the Hebrew ', in the formation of the future tense. Chaldaic forms, Hebrew words, and

many words and forms which can only be paralleled from Adler's *Evangeliarium* and the related documents, abound in the short compass of the few verses which our fragments contain. From all these facts it is clear that the fragments are portions of translations into the Palestinian Syriac; but, as they stand at present alone, and we have no other MSS. of translations of the same parts with which to compare them, it is impossible yet to decide whether these, and the other extant remains, all belong to one version, or whether there were several versions of larger or smaller parts of the Bible, by different hands. It is however significant that in the Gospels, where comparison of documents is possible, it is evident that the extant remains are all parts of different copies of the same text¹. But this might be expected in the case of *Evangeliaria*.

6. The reader will judge for himself from the collotypes that, in the preparation of this edition of the fragments, the work of deciphering has not been easy. But by patient labour in bright sunlight the difficulties have been overcome, and I am confident of the correctness of the transcripts as a whole, although a few words and letters are perhaps not quite certain. We have printed the Syriac in columns, each of which agrees in all respects with the corresponding column in the MS., except that the exigencies of type-setting do not always allow that regularity in length of line, which the handwriting exhibits. The text is given exactly as it stands in the MSS., so that—

(1) Letters or words which are illegible, and have been restored, are added in brackets.

(2) The plural marks, and stops, are only given where they can be read in the original. Those which are supplied are expressed by small circles.

(3) But the point on *i* has been added where illegible, as it was evidently the rule of the scribe to use it, and the absence of it may be attributed to the state of the MS. at that particular place.

(4) Smaller type has been used where a Title, Colophon, or Gloss was written smaller in the MS.

The translation is as literal, and as much in the exact order of the Syriac text, as the English idiom will allow. Words which are not in the Syriac are put in italic type in the English. The representation of

¹ In Land, *op. cit.* IV (*Evangeliaria Londinensis et Petropolitana*), it will be seen how defects of words, and even letters, can in the London (pp. 114–119) and in the St. Petersburg (pp. 144, 145) be supplied from the Roman copy.

Semitic names in English is always difficult: in these fragments the difficulty is increased by the ambiguity of the originals, through the absence of vowels. Particulars will be found in the Notes; but in general it is to be remarked that long *o* may be long *u*, or vice versa, as *o* stands for both. The short vowels are inserted by analogy, but in many cases the *ă*, *ĕ*, or *ĭ*, which has been adopted, may be changed for one of the other two. The consonants *ȝ*, *ڻ*, *ڻ* are represented by *t*, *c*, *k*. The reader is reminded that *c* never has in Syriac the sound of a sibilant.

7. In the Notes on the Syriac text, we have touched on various questions which arise in connection with the character of the translations contained in the present fragments.

(1) In regard to the Old Testament, we have indicated some points of resemblance and of difference between our text and the Peshitto. The reader who compares the two, line by line, will discover that the divergences are so numerous, that they forbid the supposition that ours is a revision of the Peshitto. The resemblance to the LXX. is certainly striking¹; but the influence of the Hebrew is so apparent, that it is impossible that the version could have assumed its present form without some reference to the Hebrew original.

(2) In connection with our New Testament fragments, three interesting questions arise: (a) How are they related to the remains of the Palestine Version? (β) Is the translation dependent on the Peshitto, and its Harclean revision? (γ) To what type of Greek text do these fragments bear witness?

(a) The number of Palestinian forms, and of words common to our text and Adler's MS., demonstrate that the fragments now edited, and those which were known before, are all parts of one vernacular version, although, as we said on the preceding page, there is no evidence to show whether the separate books were translated at one time, or at intervals, and whether, or not, any revisions took place.

(β) To afford materials for an answer to the second question, we have set out in parallel columns a passage in the three forms of the Peshitto, the Harclean, and our MS. No one who pursues the comparison

¹ 'Psalmos e versione Graeca LXX. Interpretum translatos esse, jam e numeris quibus inscripti sunt didiceram;' Land, *op. cit.* IV, p. 190. See also our note on p. xxix.

throughout the fragments can doubt that they show abundant signs of being an independent translation from the Greek. The divergences from the Peshitto are not like those of the Harclean, which are due to the attempt to force the older Syriac into a resemblance to the Greek. The differences between the text of our fragments and the Peshitto, or the Harclean, are altogether such as would be found in a version made at a different epoch, amid other surroundings, by other hands.

(γ) On the assumption that our fragments are parts of the version of which Adler's MS. represents the Gospels, it may be supposed that a similar type of Greek text underlies them all. It has usually been held that the 'Jerusalem Syriac' bears witness, for the most part, to the readings of the oldest uncials and those cursives which agree with them¹; but it is not true that it lends a constant support to what has been called the Pre-Syrian, or Neutral, type of text. An inspection of the *Delectus Lectionum* which Professor Sanday has set out, with much clearness, in his excellent *Appendix*², will show that the *Versio Hierosolymitana*, as often as not, sides with the Peshitto against the reading of the codex Vaticanus. A complete solution of the problem must be left to the student who will institute an exhaustive examination of the occasion of every word and phrase in the N. T. *Palestinian Syriac*. Our Notes suggest the answer, which may ultimately be given. It will be seen from them that while some of the readings of recent editors, and of cod. B, in the Pauline Epistles, are supported, others are not. Our translation, which occupies an independent position as a Syriac Version, bears also an independent witness to a class of Greek documents, which exhibited a form of text, in part eclectic, in part distinguished by peculiar readings.

The friends who are named in these pages, and others, have helped me by many suggestions, which I have gladly adopted, but without thereby holding them responsible for any of the critical opinions expressed in the course of the work.

¹ Adler's words are:—‘Ostendimus, eam [sc. *Vers. Hier.*] antiquissimis auctoritatibus suffragari, perantiquos codices, Vaticanum et Cantabrigensem plerumque sequi, Patribus quoque, Origeni, Chrysostomo, aliis, non raro adstipulari.’ *Vers. Syrr.* p. 201; cf. Scrivener's *Introduction*, Ed. 3, p. 330.

To much the same effect Miniscalchi Erizzo, *op. cit.* II, p. xlvi. So Land:—‘Quod jam in Psalmis observavimus, versionem Palaestinam cum nullo Graeco libro hodie superstite omnino conspirare, idem et in Evangelii appareret.’ *Op. cit.* IV, p. 199.

² *Nov. Test. c. Tribus Appendicibus* (Lloyd et Sanday), 1889.

A COMPARISON OF THE VERSIONS OF 2 TIMOTHY I. 11-18
IN THE PESHITTO, THE HARCLEAN, AND THE
BODLEIAN PALESTINIAN FRAGMENTS.

¹ In margine MSti  .^a

We have selected this passage for comparison in the three versions, because it is one where the Palestinian text can be exhibited with certainty. The reader can judge for himself from the photograph, which includes ll. 1-21. Every word is legible, though some of the points are doubtful, or have been altogether effaced. The Harclean is printed from *White*¹, the Peshitto from the usual text, without regard to variants, for they would not affect the general relation of the Peshitto to the Harclean and the Palestinian. The passage represents somewhat more than one-sixteenth of the text in our fragments, and suffices to show the fundamental difference between the Palestinian and the Old Syriac² and its Harclean revision. The difference is not merely that of dialect—changes of forms and words to adapt the text to the vernacular of a district—it is much wider. The Harclean, though often divergent from the Peshitto, is evidently based upon it. The Palestinian differs from both, sentence by sentence. Such agreement as exists appears to be accidental, and due to the identity of the underlying Greek in those places. Even this short passage contains three various readings:—l. 2, *ἐθνῶν* omitted, which *Har.* and *Pesh.* have; l. 17, ‘and another Hermogenes;’ l. 24, ‘with Him’ for ‘with *our*’ [Pesh.] ‘with *the*’ [Harcl.] ‘Lord.’ It can hardly be doubted that the Palestinian, whether older or younger than the Peshitto, is independent of it, at least in the Pauline Epistles, and represents a different form of Greek text.

¹ *N. T. Vers. Syr. Philoxeniana* [Heracleensis] c. *Interp. et Annott. Josephi White.*

² The reader is aware that Dr. Hort and others have applied this name to the Curetonian. That the Curetonian preceded the Peshitto is only an opinion. In *Studia Biblica III* I have shown that the latter bears no traces of being a revision of the former. If the Syriac *Tetraevangelium* is really based on an older translation, yet without doubt it was brought into its present form at a very remote period; and the same is true of the other parts of the Peshitto N. T., the *Apostolos*, the *Praxis*, and the *Three Catholic Epistles*. In the present state of our information about the history of the Peshitto, the assertion often made that ‘it was revised in the fourth century,’ is possibly incorrect, and certainly premature.

While these pages are passing through the press, the discovery is announced of another ‘Curetonian MS.,’ said to contain an almost complete text. We are curious to know if this fresh witness can give further evidence about the relation of the Curetonian to the Peshitto.

THE REMAINS OF THE PALESTINIAN VERSION
OF THE HOLY SCRIPTURES.

The largest and most important portion of these remains is that which has been longest known to scholars, the Evangelistarum in the Vatican Library, which was described by Adler in his *Versiones Syriacae*, published in the year 1789. Smaller portions have been found amongst the Nitrian MSS., which were acquired by the British Museum between the years 1838 and 1864. Other fragments have been brought from the East by Tischendorf, and are now in the Imperial Library, St. Petersburg. Another small fragment was discovered in 1889 by Mr. J. Rendel Harris, amongst the MSS. in the library of the Convent of St. Catharine, on Mount Sinai. To these we can now add the five fragments which are described in this Anecdoton. In all, the extant portions of the Palestinian Version are as follows :—

NUMBERS iv. 46, 47 ; 49—v. 2 ; 3, 4 ; 6–8.

[Bodleian Library, Oxford—perhaps eighth cent.]

DEUTERONOMY vi. 4–16 ; vii. 25, 26 ; xiii. 6–17.

[Imperial Library, St. Petersburg—seventh or eighth cent.]

PSALMS xlivi. 12–27 (Heb. xliv. 11–26) ; xliv (Heb. xlv) ; xlv (Heb. xlvi) ; xlvi (Heb. xlvii) ; xlviii. 15 (Heb. xlix. 14)—end ; xl ix (Heb. l). 1–9 ; lv. 7 (Heb. lvi. 8)—end ; lvi. 1–7 (Heb. lvii. 1–8) ; lxxvii (Heb. lxxviii). 52–65 ; lxxx (Heb. lxxxii) ; lxxxii (Heb. lxxxiii). 1–10 ; lxxxix (Heb. xc) ; xc (Heb. xci). 1–12.

[British Museum, Add. 14,664, foll. 22–29—tenth or eleventh cent.]

PROVERBS ix. 1–11.

ISAIAH xi. 6–10 ; xiv. 28–32 ; xv. 1–5 ; xl. 1–8 ; 9–12.

JOB xxi. 1–9.

[Imperial Library, St. Petersburg—seventh or eighth cent.]

THE FOUR GOSPELS. The whole, or a part, of nearly every chapter of each of the Evangelists is represented; there being in all about two-thirds of the text of the Gospels. Indexes of chapters and verses are given in *Land*, pp. 178, 179, 194-197, and in *Miniscalchi Erizzo*, pp. 51-89.

[The British Museum (Add. 14,450, fol. 14—? seventh cent.; 14,664, foll. 17, 20, 21—tenth or eleventh cent.), The Vatican—A.D. 1030, The Imperial Library, St. Petersburg—? seventh cent.]

ACTS xiv. 6-13, in a hand of uncertain, but not very early, date.

[The Imperial Library, St. Petersburg.]

THE PAULINE EPISTLES.

GALATIANS. Eleven verses, or part of verses, viz. ii. 3-5, 12-14; iii. 17, 18, 24-28.

[Mount Sinai—perhaps eighth cent.]

COLOSSIANS iv. 12-18.

1 THESSALONIANS i. 1-3; iv. 3-15.

2 TIMOTHY i. 10—ii. 7.

TITUS i. 11—ii. 8.

[Bodleian Library—seventh or eighth cent.]

The London and St. Petersburg texts, which are all fragmentary, have been published by Professor Land in *Anecdota Syriaca*, tom. iv, 1875. From this volume the references given above are taken.

The Vatican Evangelistarum was edited in sumptuous style by Count F. Miniscalchi Erizzo, in the work entitled *Evangeliarium Hierosolymitanum*, 1861-1864.

The Sinaitic leaf has been printed by Mr. J. Rendel Harris in *Biblical Fragments from Mount Sinai*, 1890.

The reader may also consult:—

Adler's *Versioines Syriacae*.

Davidson on the Syriac Versions in Kitto's *Cyclopaedia of Biblical Literature*, 3rd ed., 1866.

Duval, *Traité de Grammaire Syriaque*, ll. cc. (p. v sup.) and § 11.

Kautzsch, *Grammatik des Biblisch-Aramaischen*, § 5. 9.

THE TYPE OF GREEK TEXT SUPPORTED BY THE
SYRIAC OF THE FOUR FRAGMENTS OF
THE PAULINE EPISTLES.

[Mr. E. N. Bennett, Fellow of Hertford College, has very kindly assisted me in comparing the readings of the Palestinian fragments of the Pauline Epistles with the Greek text. The following section has been written by him as a convenient summary of the results of our observations. It will be seen that Mr. Bennett's remarks tend to confirm the opinions which we have already expressed¹ on the character of the translation, and on the type of Greek text from which it was made.]

As the four fragments before us cover less than sixty verses, it is impossible to draw from them any very decided inferences as to the nature of the Greek text underlying the Palestinian version of the Pauline Epistles. But the following collation, which, I fear, must necessarily be imperfect, seems to fully confirm the view already taken by Westcott and Hort and others, that the Palestinian contains a text entirely different from the other Syriac versions. Even in the few verses before us the variety of reading is surprising and Land's verdict holds good—‘Versionem Palaestinam cum nullo Graeco libro hodie superstite omnino conspirare.’ The Greek text used by the translator must have been a curious intermixture of Western and other types. The Syriac favours \textbar against B twice, and B against \textbar three times. The combination \textbar B is followed five times and in four cases deserted. The text harmonizes with the Peshitto in opposition to the Harclean some seven times, though the reverse is less common; it sometimes sides with both these versions against the Greek MSS., and sometimes opposes them. Tischendorf's view, that the Palestinian text resembles most closely that of B and D, is scarcely corroborated by the present fragments, which agree with the combination three times, and diverge from it twice,—though, as remarked above, our data in the present instance are too scanty to supply any definite conclusion on this point.

¹ See *Introduction*, § 7 (2); also pp. xiv, xv.

In general the version is correct¹, and in only two places has the translator seriously missed the sense of his original, viz. in 1 Thess. iv. 10–11 and Titus ii. 7. In the first of these passages the author of the version has evidently been puzzled by the phrase φιλοτιμεῖσθαι ἡσυχάζειν. He has translated the Greek as if there were a καὶ between the two verbs, has transposed the order of περισσέων and φιλοτιμεῖσθαι and taken the latter to mean ‘render honour,’ or perhaps ‘increase,’ for the Syriac is doubtful. In the second passage ἀφθορίαν is translated as if it were an adjective agreeing with διδασκαλίᾳ, but it is difficult to see why ~~Διδασκαλία~~ has been made to correspond to σεμνότητα.

Amongst minor mistakes are Θεὸν εἰδέναι turned by ‘to see God’ in Titus i. 16, and in ii. 7 of the same Epistle περὶ πάντα rendered as if it were περὶ πάντων. In Col. iv. 15 the Syriac has kept the masculine form Νυμφᾶς, while it follows B and Harcl. text in reading αὐτῆς (the second hand of B accentuates Νύμφαν). The omission of δὲ ἀγαπητός in Col. iv. 14, and the reading τὴν ἐν Δαοδικείᾳ (ver. 16), are almost unique; there is no other authority, as far as I know, for the absence of δὲ in 1 Thess. iv. 10.

At the end of the Epistle to the Colossians we find the common form of the subscription—ἐγράψῃ ἀπὸ ‘Ρώμης διὰ Τυχικοῦ καὶ Ονησίμου—preceded by a clause found in D and a few other MSS.

The question of the Greek text which underlies so ancient a version as the one before us is full of interest, and we may hope that its fuller solution will be facilitated before long, by the acquisition of fresh materials. I have been informed by Mr. J. Rendel Harris, that a considerable number of Palestinian fragments exist on Mount Sinai, and the examination of these would doubtless throw fresh light on the subject.

The following notes are based mainly on the text of Tregelles, but the references to the Peshitto and the Harclean have been verified in *Leusden* and *Schaaf* and in *White*.

COLOSSIANS IV. 12–18.

iv. 12. Ἰησοῦν with & A B C [against D Pesh. Harcl.]

πεπληρωμένοι with Pesh. Harcl. text [against & A B C D Harcl. marg.]

¹ Cp. Land, *Anecd. Syr.* iv. 197, versionem Palaestinam ab hominibus haud indoctis ad varios Graecos libros emendatam et immutato sermonis usui accommodatam esse.

13. *πόνον* (ut vid., see note below¹) with Ν A B C [against Pesh. and Harcl. (ζῆλον) D (κόπον)].
14. omits δὲ ἀγαπητός with 17.
15. αὐτῆς with B Harcl. text [against Ν A C (αὐτῶν) D Pesh. Harcl. marg. (αὐτοῦ)].
16. τὴν ἐν Δαοδικείᾳ with F G (?) g eam quae in laodo t ae cia est.
omits (ut vid.) καὶ before ὑμεῖς with D, but seems to insert καὶ before Ἀρχίππων.
18. omits ἀμήν with Ν A B C [against D Pesh. Harcl.]

I THESSALONIANS I. 1-3, IV. 3-15.

- i. i. adds (after εἰρήνη) ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ with Ν A C.
Harcl. text c. aster. [against B Pesh. Harcl.]
omits καὶ (before first πατρὶ) [against Harcl.]
2. adds ἡμῶν (after μνείαν) with C D Pesh. Harcl. [against Ν A B].
3. τοῦ ἔργον τῆς πίστεως ἡμῶν with D Pesh. Harcl. [against Ν A B ἡμῶν τοῦ ἔργον τῆς πίστεως.]
- iv. 3. τῆς (before πορνείας) ut vid., see note below².
4. ἐν τιμῇ καὶ ἀγασμῷ (ut vid.)
7. ἡμᾶς with Pesh.
8. omits καὶ (before δόντα) with A B Pesh. [against Ν D Harcl.]
ἡμᾶς with Ν B D Pesh. Harcl. marg. [against A Harcl. text].
9. ἔχετε with Ν A Pesh. [against B D Harcl.]
10. omits ὅλη.

¹ The text has **אַנְשָׁו**, which I take to be a Palest. noun of the form **מִקְוָם** (**ψίων** = **σώμα**); see notes on 1 Thess. iv. 5 and 2 Tim. ii. 3. Buxtorf (col. 845) cites a form **שִׁיחָה** *dolor*, and this (or *cura*) is the meaning of the Neo-Syr. **لَعْنَى** (Stoddard in *Thes. Syr.* 1393). The root occurs several times in *Hier.* in the sense of *suffer, endure*—e.g. for *παθοῦσα* Mark v. 26, *παθεῖν* Luke xxiv. 26, [*κακῶς*] *πάσχει* Mat. xvii. 15. No doubt **אַנְשָׁו** connotes many forms of mental affection, like the word **לֵזֶב**, which *Pesh.* has in 1 Thess. iv. 5, although at Col. iv. 13 it uses **לֵזֶב**. As Palest. has **אַנְשָׁו** in both places, I am inclined to think they read *πόνος* at Col. iv. 13, and took it in the sense of the *πάθος* of 1 Thess. iv. 5. It is, I suppose, conceivable that they even had *πάθος* in the text of Colossians.—G. H. G.

² Each of the three (*Pesh.*, *Harcl.*, *Palest.*) has the *definite* form **לֹא**; but then (see Duval, *Gram. Syr.* § 299) this form in Syriac does not always indicate what would be in Greek or English, a noun with the definite article. Still we find that at 2 Tim. i. 11, where the nouns are clearly indefinite, the definite forms are not used, but **וְאַתָּה**, **וְאַתָּה**, **וְאַתָּה**.—G. H. G.

- 11. omits *ἰδίαις* (ut vid.) with B D [against ~~¶~~ A].
- omits *καὶ* (before *ἱμῖν*) [against Harcl.]
- 13. *θέλομεν* with ~~¶~~ A B D [against Pesh. Harcl.]
κεκοιμημένων (ut vid.) with D [against ~~¶~~ A B Pesh. Harcl.]
- 14. *καὶ ὁ θεός* (ut vid.) with Pesh. [against B Harcl.]

2 TIMOTHY I. 10—II. 7.

- i. 11. omits *ἐθνῶν* with ~~¶~~ A [against C D Pesh. Harcl.]
- 16. *ὁ κύριος ἔλεος* with Pesh. Harcl.
- 18. adds *μοι* (after *διηκόνησεν*) with Pesh. Harcl.
- ii. 3. *συγκακοπάθησον* (ut vid.) with ~~¶~~ A C D Harcl. marg. [against Pesh. Harcl. text].
- 7. *δ* (before *λέγω*) with ~~¶~~ A C Pesh. [against D Harcl.]

TITUS I. 11—II. 8.

- ii. 3. *ἱεροπρεπεῖ* with C Pesh. Harcl. [against ~~¶~~ A D Harcl. marg.]
μὴ οὖν with D Pesh. Harcl. [against ~~¶~~ A C].
- 5. *οἰκουργούς* (ut vid.) with ~~¶~~ A C D [against Harcl. marg.]
omits (after *θεοῦ*) *καὶ ἡ διδασκαλία* [against C Harcl.]

E. N. B.

LIST OF PALESTINIAN AND OTHER WORDS AND FORMS.

The *Syro-Palestinian* dialect contains:—(a) Many Chaldee words and forms, some Hebrew words, and a few adapted from Arabic and Greek. (β) Grammatical forms, nearly all of which are also Chaldaic. (γ) Roots used in a sense not common in ordinary Syriac. (δ) Some terms, and forms of words, which appear to be exclusively Palestinian.

Most of the Palestinian words in the following list are included in the lists in *Land* and *Miniscalchi Erizzo*. Their lists, in conjunction with ours, will supply an interesting specimen of the Palestinian vocabulary.

- ?
- אַחֲרָי** 1 Thess. i. 1.
אַחֲרִי Num. iv. 49. See also note
on Tit. i. 12.
- אַחֲרָתְךָ** Tit. ii. 1, 7.
- אַחֲרִיתְךָ** 1 Thess. iv. 8.
- אַחֲרָתְךָ** Col. iv. 18.
- אַחֲרִיתְךָ** Col. iv. 15, 2 Tim. i. 12.
- אַסְטָה** Col. iv. 15, etc.
- אַמְתָּהָם** Num. iv. 46.
- אַמְתָּהָם** 2 Tim. ii. 7.
- אַמְתָּהָם** 1 Thess. i. 2, etc.; and see
note on i. 2.
- אַמְתָּהָם** 1 Thess. iv. 6.
- אַמְתָּהָם** 2 Tim. i. 16.
- אַמְתָּהָם** 2 Tim. ii. 6.
- אַמְתָּהָם** 2 Tim. ii. 5.
- אַמְתָּהָם** Num. iv. 49.
- אַמְתָּהָם** 2 Tim. i. 11.
- o
- אַמְתָּהָם** 2 Tim. i. 14.
- אַמְתָּהָם** 2 Tim. i. 10.

- ?
- אַמְתָּהָם** Rubric, p. 14, l. 20.
- אַמְתָּהָם** Num. v. 7, 8.
- אַמְתָּהָם** 1 Thess. iv. 14, etc.
- אַמְתָּהָם** Tit. ii. 7.
- ?
- אַמְתָּהָם** 2 Tim. ii. 2.
- אַמְתָּהָם** Tit. ii. 7.
- אַמְתָּהָם** 1 Thess. i. 2.
- אַמְתָּהָם** 2 Tim. ii. 1, 4.
- o
- אַמְתָּהָם** Col. iv. 16.
- אַמְתָּהָם** 1 Thess. iv. 10.
- אַמְתָּהָם** Tit. ii. 8.
- אַמְתָּהָם** for **אַמְתָּהָם**, 1 Thess. iv. 8.
- אַמְתָּהָם** Tit. ii. 4, 5.
- אַמְתָּהָם** 1 Thess. iv. 5.
- אַמְתָּהָם** 2 Tim. i. 12.
- אַמְתָּהָם** Num. iv. 49.
- אַמְתָּהָם** Num. iv. 49, v. 4.
- אַמְתָּהָם** Tit. i. 14.

1161 1 Thess. iv. 3.

—A Num. iv. 49, etc., and see
Col. iv. 18 n.
A 2 Tim. i. 18.

مَحَلًا	I Thess. iv. 9, 2 Tim. i. 13.
مَحَلًا	I Thess. i. 3.
مَهْوَلًا	2 Tim. i. 15, ii. 2.
مَهْوَلًا	2 Tim. ii. 3.
سَقَا	Tit. i. 12.
سَقَا	2 Tim. ii. 1.
سَقَا	Col. iv. 17.
سَقَا	Num. v. 7.
سَقَا	Col. iv. 18, 1 Thess. i. 1.
سَقَا	1 Thess. iv. 12.
سَقَا	Tit. i. 13.

۱۰۰۰ Num. v. 4, Tit. i. 13.
 ۱۰۰۰ Num. iv. 47, etc.
 ۱۰۰۰ ۱ Thess. iv. 12.
 ۱۰۰۰ ۱ Thess. iv. 5, 11.
 ۱۰۰۰ Tit. ii. 3.
 ۱۰۰۰ ۱ Thess. i. 1.

۲۷-۳۰ Tit. ii. 7; جَلَّ Col. iv.
 ۱۲, ۱۳; حَمَلَ i Thess.
 iv. 9.
 ۳۱-۳۴ فَوْجٌ Tit. ii. 7.
 ۳۵-۳۶ لُكْمَانَ Tit. ii. 4.

¹ Thess. iv. 6, 13, Tit. i. 11.
² Tim. i. 12.

ﻭ = ﻫ in *fut.*, Num. v. 2, etc.
 ﺍسْتِخْرَجَ Tit. ii. 4.
 ﻭ = Num. v. 8; cf. I Thess.
 iv. 4 n.
 ﻭ = Tit. ii. 2.
 ﻭ = Tit. ii. 4.
 ﻭ = I Thess. iv. 6.
 ﻭ = 2 Tim. i. 12.
 ﻭ = 2 Tim. ii. 2.
 ﻭ = Num. v. 3.
 ﻭ = Col. iv. 12, etc.; see note,
 p. xxx.
 ﻭ = 2 Tim. ii. 4.

مَدْحُورٌ Tit. ii. 3.

مَعْدُولٌ 1 Thess. i. 2.

مَعْدُولٌ 2 Tim. ii. 6.

مَعْدُولٌ Num. v. 3.
مَعْدُولٌ Tit. ii. 3.
مَعْدُولٌ Tit. ii. 5.
مَعْدُولٌ Num. v. 6, 7.

مَعْدُولٌ 2 Tim. ii. 4.

مَعْدُولٌ Col. iv. 12, and see 1 Thess. i. 2 n.

مَعْدُولٌ Num. iv. 49.

مَعْدُولٌ Num. iv. 47; cf. 1 Thess. i. 3.

مَعْدُولٌ Col. iv. 13.

مَعْدُولٌ Num. iv. 47.

مَعْدُولٌ 2 Tim. i. 14.

مَعْدُولٌ 1 Thess. iv. 6, 8.

inversum (2) 2 Tim. i. 12 n.

مَعْنَى 2 Tim. ii. 6.

مَعْنَى Num. iv. 47.

مَعْنَى Tit. i. 16.

مَعْنَى 2 Tim. i. 12, 14.

3

مَعْنَى Col. iv. 12.

مَعْنَى 1 Thess. iv. 12.

وَ

وَ 1 Thess. iv. 4.

وَ Tit. i. 14.

وَ 2 Tim. ii. 6.

وَ Tit. i. 12 *marg.*

وَ Rubric, p. 14, l. 20.

وَ Col. iv. 16.

وَ Rubric, p. 14, l. 19.

وَ Tit. i. 13.

,

فَسْكِيمٌ 2 Tim. i. 16.

فَرَقَّ Num. iv. 46.

وَ

مَهْتَرٌ 1 Thess. iv. 10.

وَ Num. v. 2, 4.

وَ Col. iv. 18, etc.

وَ Col. iv. 12, etc.

وَ Tit. i. 12 *marg.*

وَ 1 Thess. iv. 13.

وَ 1 Thess. iv. 6.

وَ Col. iv. 17.

وَ 1 Thess. iv. 7.

لَ

لَوْلَ 2 Tim. ii. 7.

لَمْعَادٌ 1 Thess. iv. 5.

لَوْلَ Tit. i. 11.

لَوْلَ Rubric, p. 14, l. 19.

لَوْلَ 1 Thess. iv. 3.

لَوْلَ 2 Tim. i. 10, Tit. ii. 7 n.

NOTES

ON THE VERSES CONTAINED IN THE FRAGMENTS.

ABBREVIATIONS.

Buxt.	= Joh. Buxtorfii Lex. Chald. Talmud. et Rabbin.
Cast.	= Edm. Castelli Lexicon Syriacum ed. J. D. Michaelis.
Hier.	= The Words and Forms of the <i>Evangelistarium Hierosolymitanum</i> .
Lagarde	= Bibliotheca Syriaca a P. de Lagarde collectae, 1892.
Levy	= Chaldäisches Wörterbuch über die Targumim, von J. Levy.
Palest.	= The Dialect of the Remains of the Palestinian Version.
Sanday	= Nov. Test. Graec. cum Appendicibus, curante Gul. Sanday, 1889.
Schaaf	= Car. Schaafii Lex. Syr. Concordantiale.
Thes. Syr.	= Thesaurus Syriacus (R. Payne Smith), Fascc. i-ix, ω-?.
WH	= The New Testament in the Original Greek (Westcott & Hort), 1881.

NUMBERS.

iv. 46. *Moshé, Aharon, the Livijé*, Semitic forms, as in the Peshitto (but *there* לְאָהָרֹן = L'vijâ), although, as will be seen below, the Greek text has been usually followed, while yet the Hebrew has not been neglected. In the N. T. fragments we have Ιησοῦς = 'Iησοῦς, instead of the *Pesh.* Jeshua.

[ئەرەن] If the noun, and not the adjective, it is a *Palest.* plural emph., like لەرەن l. 12. ئەن and its derivatives are always written without the ئ in old MSS. The *scriptio plena* of the next word is a mark of antiquity, at least it would be in a *Pesh.* manuscript; but it occurs in printed editions.

of Israil] The *Rom.* reading, *Alex.* has νιῶν Ἰσραήλ.

numbered] No doubt some part of لەرەن preceded; LXX. ἐπεσκέψατο, as ver. 49 ἐπεσκέπησαν, where we have (ئەرەن) and they were numbered.

[كەنەن] Final ئ in our text is sometimes thus furnished with a point, the use of which appears to be somewhat arbitrary. Here it may be a stop, subordinate to the (:) which follows; but cf. لەرەن, and note on ver. 49.

l. 5. ئى is the word ὅχλος; perhaps there was a reading ἐν τ. ὅχλοις. LXX. now κατὰ δῆμους καὶ with *Pesh.* and *Heb.*

1. 6. [׃] The (:), which is not distinct in the collotype, seems to be thus placed for want of room.

47. twenty-five years] So LXX, but *Heb.* and *Pesh.* thirty.

unto the works . . .] Like πρὸς τὸ ἔργον τῶν ἔργων καὶ τὰ ἔργα τὰ αἰρόμενα, rather than the Hebrew.

[׃] *Chald.* and *Palest.* form of participle.

[هَذِهِ Palest., see *Thes. Syr.* 2779—with *Palest.* suffix, ver. 49, l. 3.

[عَتَّسْتُ] Apparently a *Palestinian* form; cf. *Neo-Syr.* لَمْكَوْنَى. لَمْكَوْنَى is used in *Pesh.* (Num. iii. 26, 31) of the holy vessels and instruments. Perhaps ἔργα was taken here in the same sense.

49. [׃] with suffix, for [׃] with suffix; frequent in *Hier.*, and in these fragments.

? for [׃], as [׃] Mat. iv. 6 *Hier.* in *Thes. Syr.* 1549.

[إِلَيَا] *Elaya* is rare in these fragments, if it occurs at all; we take the point on إ as diacritical (as l. 11; l. 1, p. 4, is defaced) and read (:) between the two words. Again like LXX. ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ ὧν αἴρουσιν αὐτοί, καὶ ἐπεσκέπησαν.

[هَذِهِ] Thus clearly in the MS., with the rare archaic (Duval, § 180) and [׃] dropped—cf. لَمْكَوْنَى, fol. 2 r a, l. 3. So in next word [׃], though [׃] also occurs in *Hier.*, cf. *Thes. Syr.* 1003.

The blank line at the end of the verse, which corresponds to the ס (Parasha=Section), seems to indicate that the scribe was acquainted with the division of the Hebrew, although the translation so often follows the LXX. The injury to the leaf extends over the next ס between ver. 4 and ver. 5. There seems hardly room for another blank line.

v. 2. [׃] And so p. 6, l. 14; cf. p. 4, l. 3. Such differences in spelling are common, even in carefully written Syriac MSS.

[׃] [׃] for [׃] in the future, *Palest.* and *Chald.* [׃] in Syriac usually (*Bernstein Lexicon*) in Chaldee sometimes (*Levy s. v.*) means ‘to burn.’ Here as *Chald.* שְׁאַל ejicere, and *Rab.* שְׁאַל emittere—*Buxl.* 2327.

3. [׃] The παρεμβολή of the *Rom.* text; *Alex.* συναγωγή.

[هَدَى] Chaldee for Syriac [׃]; also in *Hier.*, see *Thes. Syr.* 2542.

your camps] [׃]; so *Pesh.*; *Heb.* and *LXX.* their.

4. [׃] (also [׃]) *Thes. Syr.* 1681) *Hier.*

and sent them] retaining αὐτούς, which *Alex.* omits.

6. The line is partly illegible, which increases the difficulty of the construction. There can be little doubt about the last word, and the form is frequent in *Hier.* As regards the first, the LXX. having οἵτις ἀν ποιήσῃ, and the *Heb.* שְׁאַל, we restore [׃], since some part of that verb must almost certainly have governed the acc. [׃]. Thus we obtain a sentence which is at least as intelligible as the LXX. text.

any offence] The *πασῶν* of *Rom.* text. ~~וְאַ~~ as *Col. iv. 7, q. v.*

of the sons of men] Following apparently the *τῶν ἀνθρωπίνων* of *LXX*, rather than the *Heb.*

Our text omits ‘against the Lord,’ as does the *LXX*, but the translation seems to follow *לִבְנֵי־הָעָם* rather than *פָּרִידָה וָפָּרִידָה*; for though the latter may represent the Hebrew (see *Schleusner* s. v.), it would hardly suggest the Syriac.

~~וְאַ~~ is difficult. In its position it ought to be objective; but that, the sense forbids. When used for *ille*, it usually precedes; see examples in *Thes. Syr.* 1642, and cf. ~~וְאַ~~? ~~וְאַ~~ below. Probably the order is an imitation of the *Heb.* and *LXX*, but the meaning is rather *אַתֶּן* than *אֲכִילָה*. *Pesh.* is ~~וְאַ~~ *לְבָשׂ* *that soul.*

7. let him] As *LXX*; *Heb.* pl. (וְהַתֹּרְוִ), but continues in the singular. The text also supports the *Rom.* *ἐποίησε*; *Alex.* has *ημαρτεν*.

~~וְאַ~~] *Hier.* in the sense of ‘pay.’

which is upon him] *Pesh.* ‘let his sin return upon his head;’ both misunderstood the *בְּרָאשׁ* of the *Heb.* *LXX.* *τὸν κεφάλαιον*, omitting the preposition.

~~וְאַ~~ *Hier.* form. The phrase means $1 + \frac{1}{3}$; *LXX.* *τὸν ἐπίπεμπτον*.

8. ~~וְאַ~~ *Hier.*; cf. 1 *Thess. iv. 3 n.*

~~וְאַ~~? ~~וְאַ~~] The *LXX.* δέ *ἀγχιστεύων*, according to the *Rom.* text; *Alex.* omits δέ; the Syriac certainly favours the article. *Pesh.* agrees with our text, and both may be renderings of the *Heb.* *לְבָשׂ* in its secondary sense, or they may be taken from the Greek.

In the eleven verses comprised in these two fragments we have *seven* indications of the influence of the Greek—iv. 47 (two), ver. 49, v. 6 (two), ver. 7 and ver. 8; *two* of the Hebrew—iv. 49, v. 6; *one* of the Peshitto—v. 3, and apparently *one independent reading* in iv. 46. It is also to be observed that in the five places where the Roman text of the *LXX.* differs from the Alexandrine, our Syriac always sides with the Vatican copy. These results are significant, and may be held to justify the assertion¹ that the translation was made from the Greek, and that too of the Vatican type, but that the translator had also some knowledge of the form of the Hebrew text.

COLOSSIANS.

iv. 12. The preceding word was, of course, ~~וְאַ~~, as l. 20 *inf.* In this phrase the form ~~וְאַ~~ (cf. ver. 18) seems to have been generally used by the scribe; in a

¹ See p. xii, and note on *Num. iv. 49.*

few places we have inserted ω where the MS. is illegible; ver. 14 (the reading is certain) is an exception. We have also the form לְמַעַן Tit. i. 12 *marg.*

מִשְׁאָלָה] ω for the π . In the last syllable the translator seems to have read *os*; but doubtless in his days Greek was badly pronounced.

l. 4. Jesus] מֶשְׁיחָה , a transliteration of *'Iησοῦς*, which even if followed, as here, by the Semitic *Meshîcha*, is apparently always used in these fragments for the *Jeshua* of the Peshitto. It occurs frequently, but not always, in *Hier.*, cf. *Thes. Syr.* s.v.

The translator had the longer reading. So *Χριστοῦ Ἰησοῦ* in *WH*.

l. 5. מֵא] Cf. Num. iv. 4 *et pass.* *Hier.*, but common in old *Pesh.* MSS.

ω in the sense of *time* is *Hier.*

מֵא] ω is clearly to be restored; so in the translation of St. Clement (*Thes. Syr.* 1861) we have מֵא for *ἀγωνισώμεθα*.

behalf] ω , with מֵא and similar constructions, in *Hier.*

מֵא [with ω] is certainly to be read, and, no doubt, represents *πεπληρωμένοι*. The *πεπληροφορημένοι* of *WH*, in the sense of 'fully assured,' is rendered by ω to know, or otherwise paraphrased, in *Pesh.* and *Harcl.*; cf. Luke i. 1, Rom. iv. 21.

לְמַעַן (with ω) *Chald.* and in *Hier.*

l. 13. מְאֹד , מְאֹה , מְאֹהָה , *Hier.* forms. For the ω cf. Num. iv. 49, l. 3.

l. 15. See note on 2 Tim. ii. 3. מְאֹד is apparently *Hier.* for לְמַעַן —intense feeling amounting to pain; here *anxiety*, but 1 Thess. iv. 5 in a bad sense *passion*. Perhaps our text represents the reading of *WH*, and in the very order, *πολὺν πόνον*.

Jehirapolis] *Pesh.* מְאֹדָה ; *Harcl.* מְאֹדָה , as $\text{לְמַעַן} = \text{'Ιερασάι}$, Mat. i. 5. מְאֹדָה = *Ιεροσόλυμα* is quoted in *Thes. Syr.* 1570. The *p* is very faint, but I now incline to read ω , which the π would require. Cf. *Introd.* p. vii.

l. 15, l. 4. מְאֹדָה is very indistinct in the MS., but the reading (with $\omega = \phi$ and $\text{מְ} = \text{מְ}$ in last syllable) is hardly doubtful; yet the name (see below) is taken for a woman's.

אֹהֶל *Hier.* It is not *scriptio plena*, like מְאֹד ver. 12, but is to be pronounced $\omega\delta\ell$; see *Thes. Syr.* 80.

Church] Here אֹהֶל , but cf. note on 1 Thess. i. 1.

אֹהֶלְמָה !] Not *οἶκον αὐτῶν* (cf. *Sanday* 159) but (as *WH* c. cod. B) the reading is almost certainly $\text{אֹהֶל} = \alphaὐτῆς$. In *Hier.* (see Lagarde's edition *passim*) the usual distinction between ω and $\dot{\omega}$ seems to be observed.

l. 16. מְאֹדָה] *Pesh.* מְאֹהָה , the proper Syriac form. The masculine suffix ω , if not an error, must be Palestinian. Cf. Tit. ii. 4 n., $\text{מְאֹה} = \text{מְאֹה}$.

in Ladikija] It appears to be certainly אֹהֶל , as though they read $\tauὴν ἐν Λαοδ.$ Here and in some other places we add the stop which the sense requires.

17. **וְיְה]** The **וְ** here is faint, but hardly doubtful. It is clear in the last word of l. 22.

וְשָׁמֶן] *Hier.*, and frequent in the Targums, see *Buxt.* 779.

וְלֹא כַּא This form of the word appears to be Palestinian.

ll. 21, 22 seem more emphatic than the extant original, as though *τὴν χειρὶ τὴν ἐμῆν τοῦ Παύλου.*

18. **וְ**] For the various uses of **וְ** in *Hier.* see *Thes. Syr.* 1642. It serves to rehearse, or emphasize, the noun, both in the nominative and accusative, and cannot always be represented in English. Sometimes it is equivalent to *ipse*, sometimes to a definite article, so that not unfrequently (like **וְאֵת**, **וְזֶה**) it is intended as a translation of *δός*, *ἥν*, *τό*. It may represent what we express by an underline, ‘remember my bonds.’

וְקָדוֹם? *Palest.* pl. form, cf. *Luc.* viii. 29 *Hier.*

וְסִפְרָא] As *Heb.* **סִפְרָא**, and in sense of *χάρις*, it seems to be rare (cf. *Thes. Syr.* 1329), but is preferred in *Hier.*, and substituted for *Pesh.* and *Harcl.* **וְסִפְרָא**; it occurs in the similar phrase 1 *Thess.* i. 1 *inf.* See also 1 *Thess.* iv. 12.

Amen omitted: a slight indication of the antiquity of the version and its MS.

Kolosaijē, or *Kulusaijē*, for there are no indications of vowels—see *Introd.* p. xii. The termination (and in *Thesalon.*) by analogy of Syriac would be *āije*—see *Thes. Syr.* 3522.

The marks (፡፡) are given in those places where they are legible in the MS. Perhaps originally each line of the colophon was thus enclosed.

Onisimos] So we restore with *Harcl.* and *vv. ll.* in *Tisch.* p. 749.

I THESSALONIANS.

וְ] The MS. certainly appears to read **וְ** (of), and not **וְ** (to) which the sense requires. Unless it is a mistake, we may render ‘Epistle which *is* Thessalonians.’

Thesalonikaijē (as above *Kolosaijē*) with single *s*, for the Syrians did not usually double a letter, except in *Harcl.*, where the Greek is imitated. The vowel after the *n* is doubtful; **וְ** being omitted here and below. We write *m* with *Pesh.* **וְמִתְחַדְּתָה**; so **וְמִתְחַדְּתָה** in *Harcl.*

i. 1. *congregation*] **סְבָבָה** *Hier.* in form, and the term is specially (though not exclusively) applied to the *Synagogue*. *Pesh.* and *Harcl.* have here the Christian term **כְּבָשָׂת** *Church*. The use of the former term seems to be connected with the Judæo-Christian origin of these fragments.

i. 8. **וְעַמְקָם** *Hier.* suffix, as *Mat.* vi. 9, etc.

Our text recognises the *ἀπὸ Θεοῦ*, κ. τ. λ., which the Editors omit with cod. B, see *Sanday* 160.

2. **وَكَلَّا** in the sense of *gratias agere* appears to be *Hier.*, see *Thes. Syr.* 1553.

وَلَّ Chald.; also in *Hier.* (*Thes. Syr.* s. v.), but there commonly **وَلِّ**, cf. *Rabb.* ٢٨. Our form is clearly marked with *ribbui*¹ in several places—e. g. Plate II, col. 2, l. 13.

وَلَّ] The MS. certainly has the (*), which, if not a mistake, must be a kind of stop. **وَلَّ** in sense of *time* is *Hier.*

وَلَّ] MS. apparently **وَلَّ**, and we take the tense as *pres. perf.*, ‘we have made.’ On the idiomatic **وَلَّ**, see Col. iv. 18 *sup.*

وَلَّ *Hier.*; but there spelt **وَلَّ**. The text recognises the *ὑμῶν*, which *WH* reject.

پُرَسْتَ [prayers] We add *ribbui*, which the sense seems to require, though illegible in the MS. On the use of the plural sign, see note, p. xl.

وَلَّ [مُجْتَمِعٌ] If this is to be referred, as in our translation, to *Ethp.*, the **ل** is absorbed, *Hier.* more, cf. *Thes. Syr.* 898; but it may be *Aph.*, and then, perhaps, in the sense of *commemorate*.

وَلَّ, a point of connection between this fragment and Num. iv. 47.

وَلَّ] *Thes. Syr.* 1171 gives *Hier.* **وَلَّ** for *Syr.* **لَوَلَّ**; cf. above **وَلَّ**? *Hier.* for our **وَلَّ**, also (2 Tim. i. 18 n.) **لَوَلَّ** and **لَوَلَّ**. The *Palest.* spelling is arbitrary.

iv. 3. **وَلَّ**, with o in penultimate, a *Palest.* form; see Duval, *Gram. Syr.* p. 90, n. 3.

l. 3. **لَّ**] is not quite distinct: in *Hier.* we have **لَوَلَّ** as here in *Pesh.*

4. We restore (l. 4) **وَلَّ** and (l. 6) **لَّ** as the lacunae require. Both the longer **لَوَلَّ** and the shorter **لَوَلَّ** occur in *Hier.*

وَلَّ] *Palest.*, the Heb. קָרֵשׁ, the Syriac forms being **وَلَّ** and **لَوَلَّ**, see Schaaef 496.

5. **وَلَّ** and **لَوَلَّ**] Apparently *Palest.*; **لَوَلَّ** (passio) is quoted in *Thes. Syr.* 1393 from Mar Ephr.; see also 2 Tim. ii. 3 n. and p. xxii. n. 1; **لَوَلَّ** and **لَوَلَّ** occur in *Hier.*, the root is not *Syr.*

وَلَّ] *Hier.* and *Chald.*

مُهَنْتَنَ in sense of Gentiles often in *Hier.*; cf. Talm. מְנֻהָה a heretic, Levy s.v.

6. l. 16. The restoration is almost certain, the translator connecting vv. 6 and 8 by the use of the same word, although the Greek is here *πλεονεκτεῖν*, but there *ἀθετεῖν*.

¹ To object to this term, because introduced from the Hebrew, seems pedantic. It is retained by the learned author of the *Traité de Grammaire Syriaque*.

l. 18, word 1. The last syllable is not distinct, but doubtless we must read the *Hier.* prep. ﴿תְּמַנֵּן﴾ (*Thes. Syr.* 451) as in ver. 13, where (see collotype) the form is certain.

﴿...רָמֶן﴾ (ἐκδίκος . . . περὶ) from פָשׁ, with the meaning which the Hebrew root has in Is. i. 24, where *Pesh.* פָשׁ ; cf. Gen. xxvii. 42 ap. Gesenius, *Thes.* 874. פָשׁ *Hier.* appears to be used as *Chald.* פָשׁ consolari, see *Thes. Syr.* 2338.

He, Our Lord] So literally, and certainly suggesting the δ before Κύπιος, which *WH* omit. The pronoun may even be used, *Harcl.* more, as a rendering of δ.

l. 22. The first word is doubtful. If we could read ﴿מְלֹטָה﴾ (perficere) the two verbs might be a free rendering of the προείπαμεν—we have finished all we have to say. The word however seems to be from ﴿מְלֹטָה﴾, *Palest.* for פָשׁ, to express πρό. See further note on p. xl.

﴿מְלֹטָה﴾] *Hier.* for פָשׁ ?

7. ﴿מְלֹטָה﴾] מְלֹטָה a *Heb.*, but not apparently a *Syr.* root. This particular form is not in Buxtorf, and is probably *Palest.*

8. 100] The reading is certain, but is probably a mistake for εἰς ille (*Thes. Syr.* 960), and so we have rendered it.

﴿εἰς﴾] *Hier.*; the Greek οὖν.

﴿חֲמָר﴾] Not as ver. 11, but injure, afflict, perhaps condemn, like עַנְה II in *Heb.*, and cf. ﴿חֲמָרָה﴾ ascetic. In *Hier.*, ﴿חֲמָר﴾ gentle Mat. xi. 29, but xv. 24 answered, as עַנְה I.

9. ﴿חֲמָרָה﴾ cf. Col. iv. 12; here and ver. 13 conjunctim.

﴿סְמָדָה﴾] See i. 1, where it is written ﴿סְמָדָה﴾.

﴿סְמָדָה﴾ (and ver. 10)] *Hier.* pl. emph., see *Thes. Syr.* 111.

﴿סְמָדָה﴾] The restoration can hardly be doubtful; cf. *Pesh.* ﴿סְמָדָה﴾.

ll. 20, 21 are very obscure, especially the latter. The reading seems to be ﴿מְלֹטָה﴾, and not the פָשׁ of *Pesh.*

10. ﴿מְלֹטָה﴾] *Hier.*, as לְאָזְרָה = אָזְרָה, *Thes. Syr.* 960. ﴿מְלֹטָה﴾ *Hier.*; the Greek μᾶλλον.

﴿מְלֹטָה﴾] The reading appears to be certain (see the collotype). The translator separated φιλοτιμεῖσθαι from ἡσυχάζειν, inverted περὶ, and φιλ., and rendered the latter by the *Peal* of פָשׁ. The usual meaning of פָשׁ (in the *Peal* laudare) is not unsuitable: *Peal* (though there does not seem to be an instance in *Pesh.* or the *Hexaplar*) may here be used in the similar sense (*Palest.* perhaps) of giving honour. We have also the *Rabb.* שְׁבָח incrementum (*Buxt.* 2309, *Levy* ii. 447) and the verb in the text may be connected with this as though φιλ. were a synonym for περὶ.—in either case a poor translation. See also p. xli.

12. ﴿סְמָדָה﴾] In the sense of the *Heb.* חַסְדָּא *Levy* i. 272. ﴿סְמָדָה﴾ for κεχαριτωμένη occurs in *Harcl.* and *Hier.* (Luc. i. 28), cf. ﴿סְמָדָה﴾ p. 11, l. 5; but in *Hier.* the root appears to have elsewhere the other sense of irridere.

مَدْعُونٌ Hier.; for other spelling, see *Thes. Syr.* 1738.

مَذْكُورٌ is rather Chald. and Rabb. than Syr. Castell (*Lex. Syr.* p. 769) only quotes Acts iv. 34 and **مَذْكُورٌ** Prov. xxiv. 34.

THE RUBRIC. **مَذْكُورٌ** [مَذْكُورٌ] reliquorum Syrorum, Land, *Anecd. Syr.* iv. p. 204.

لِّي] See John iv. 54 Hier. 'Valde vicina,' Miniscalchi Erizzo.

In the second line, the form appears to be **مُنْكَرٌ**. 'Inclinationes in Liturgia Missae sunt commemorationes pro vivis et defunctis secretae, ita dictae quia a sacerdote *inclinato* proferrentur,' Assemani in *Thes. Syr.* col. 664.

مَعْلُومٌ] Other forms are **مَعْلُولٌ**, Castell, Bernstein; **Rabb.** **كَفِيلٌ**, Buxtorf 2091.

مَحْسُونٌ [مَحْسُونٌ] With *ribbui*, on such forms superfluous, but no diacritical point. It must be taken as the passive, and a Palestinian contraction for **مَحْسُونٌ**. We have the Hier. **مَحْلَكٌ** for *έρθημα*, John xxi. 12. The verb in *Pa.* means *to comfort* and *encourage*, see *Thes. Syr.* 1878, Levy i. 400; but as **مَحْلَكٌ** is sometimes used for *intellect*, perhaps we might render **مَحْسُونٌ** || *without knowledge*, representing the *άγνοεῖν*.

I. 6. **مَوْلَى** (see collotype) has here clearly *ribbui*; see further note on p. xl.

مَوْلَى and **مَاء**] See collotype. In **مَاء** the second syllable is obscure; we read **مَاء**, the Talmudic **שְׁרִירָן** (Buxtorf 2384). The word is marked with *ribbui*, a fem. (i.e. neut.) pl., 'the residue,' as though the translator had **τὰ λοιπά**. In Hier. Mat. xxvii. 49 Lagarde reads **مَاء** **عَنْدَهُ** (*oi λουτοί*), but the MS. by a later hand has the *ribbui*.

In I. 7 **مَوْلَى** *Palest.* is certainly to be read, as Mat. xxvi. 22; see note, p. xli.

2 TIMOTHY.

i. 10. **مَوْلَى** *Palest.*, cf. Tit. ii. 7. It must have been preceded by **لِّي**, for a privative, the translator mistaking *ἀφθαρσίαν*, or reading *ἀφθαρπόν*. See further note on p. xli.

مَوْلَى, l. 7 **مَوْلَى**, l. 9 **لِبَادَة**—all Hier. forms.

ii. **لِبَادَة** and l. 11 **لِبَادَة**] *Palest.*, لِبَادَة as a *mater lectionis*, like the ئ in لِبَادَة; 2 Tim. ii. 7.

مَوْلَى, l. 12] One of the best examples in the fragments (see collotype) of the shape of the inverted *Pe*. Line 14 gives a clear instance of ة for (i) *unaspirated p*, ll. 1, 4 of ة for (ii) *aspirated p*, col. 2, l. 12, of ة for (iii) the Greek *Phi*. Although the ة in **مَوْلَى** is equivalent to ة (i), yet it stands for **مَ** rather than ة, as the verb **مَوْلَى** (Bar-Heb. ap. *Thes. Syr.* 3114) is borrowed from the aorist of *μείθω*. Cf. Duval, *Gram. Syr.* § 11, par. 3.

لِبَادَة] Hier. It is clear (see collotype) that here no point was used to distinguish

the *part.* from the *pret.*; so apparently on p. 17, ll. 19, 21, 22, מְלָא, לְמַעַן, and לְלִבּ; but in none of these cases is the meaning ambiguous.

לְמַעַן (and ver. 14) *Palest.* in the form and with the meaning of *Chald.* פְּקָרְנוֹן, *Heb.* פְּקָרְנוֹן.

13. **מְלָא**] *Hier.* pl.; مَلَأٌ] cf. i Thess. iv. 19.

14. **מְלָא**] *Palest.* form, for the usual passive sense is unsuitable. مَلَأٌ *incola* occurs in *Hier.* Luke xxiv. 18.

לְמַעַן] Apparently *Palest.* In *Hier.* we have لְמַעַן as in *Pesh.*; see *Thes. Syr.* s. v. لְمַעַן.

15. At the end of l. 10 is a clear instance of the single stop which (*Introd.* p. viii) is of rare occurrence in our MSS. Another is perhaps found at the end of l. 4, p. 16.

l. 12. The MS. has **וְלִיְלֵה**, the figure between וְ and לֵה showing two shades of colour, as though a continuation of the וְ had been crossed by the upper writing. This distinction is almost lost in the photograph, and the figure appears in exaggerated blackness. I considered at first that there was an appendage to the וְ, or a modification of the וְ, intended to indicate the sound of Φ in connection with the vowel which the translator read after it. We might compare the modifications of π and of Greek vowels, mentioned by *Duval*, § 25 b. But, in spite of the two colours, and the elongation of the last stroke, I am willing to concur in the suggestion of Mr. G. Margoliouth, that this stroke is part of a נ at the end of the crossing line, the last word of which would then make with the first of the line following, the phrase "תּוֹמָאת נְבוּלָות". The word "תּוֹמָאת" is rather cramped for want of space, but the final stroke of the last letter is extended. The phrase "תּוֹמָאת" occurs in the middle of the line above. The form **וְלִיְלֵה** would stand for *Phigîlôs*, but the first vowel may perhaps represent the ν in Φύν. *Land* (*op. cit.* p. 214) quotes **וְלִיְלֵה** as occurring several times for φύν in the *Fragmenta Theologica Petropolitana*. The Greek vowels were either confused by our translator (cf. Col. iv. 12) or represented inconsistently. In the next two names, he uses the same vowel letter (וְ) for η. On λ or λλ, cf. note on i Thess. i. 1.

וְלִיְלֵה] The וְ seems to represent 'Ερμογένης, rather than 'Ερμη. On the forms of *Phigelus* and *Hermogenes* in the MSS., cf. *Tisch.* in loc.

סְמִינָה] This form of the adjective is frequent in *Hier.*, see *Thes. Syr.* 128.

16. **וְסִמְחָה**] With וְ in the first syllable, *Palest.*

סִמְחָה] With *ribbui*, and apparently always. Cf. Tit. ii. 2, l. 13 and note.

מְלָא] We read מְלָא; the point is faintly legible in the word written across. The form will be the *Aph.* of מְלָא—*Ithpa.* חֲמַרְתָּ refrigeravit se, Buxtorf 2153.

17. **מְלָא**] As in the subscription to *Colossians*. The form is usually **מְלָא**,

or **רָמַת** (*Póμην*), see Schaaaf s.v., and Bernstein's *Lexicon*, p. 471. Ours corresponds rather to *Roma*, and is perhaps a Latinism.

18 (also 16). **רָמַת**] The *Heb.* form. *Hier.* (*Thes. Syr.* s.v.) has for the verb **רָמַת**, but **רָמַת** gives a noun, which Lagarde at Mark xv. 45 writes **רָמַתְה**, but at Mat. vii. 11, in the plural, **רָמַתִּים**.

l. 5. We had **מְסֻכֶּת** p. 17, l. 16; here the MS. appears to have **מְשֻׁבֶּת** *scriptio defectiva*.

l. 11. **מְשֻׁבֶּת**] A clear instance (for here there is no upper writing) that the participle was not usually distinguished by a point; see note on l. 13, ver. 12.

:] This stop is here, and apparently in some other places, final, and not subordinate.

ii. i. **מְשֻׁבֶּת**] Cf. 1 Thess. iv. 11. Here **מְשֻׁבֶּת**; cf. **מְשֻׁבֶּתָה** above. *Scrip. pl.* is perhaps in place of *dagesh forte*, for Buxtorf (798) gives **חַפּוֹרָא**, but that word apparently always follows the other meaning *reproach*. **מְשֻׁבֶּת**, see p. 19, l. 10.

2. **מְשֻׁבֶּת** in the sense of *tradere* is specially, though not exclusively, *Hier.*, and is the *Heb.* **מְשֻׁבֶּת**.

מְשֻׁבֶּת] In *Hier.* we have the common form **מְשֻׁבֶּת**. Stoddard (in *Thes. Syr.* 235) gives the modern form **מְשֻׁבֶּתָה**, which is like the *Palest.* form as read here and 1 Thess. iv. 14.

מְשֻׁבֶּת,] The *Hier.* **מְשֻׁבֶּת**, or **מְשֻׁבֶּתָה**, cf. *Thes. Syr.* 840, *Miniscalchi Erizzo* s.v. It represents the reading *ikavoi* rather than *ðvaroi*. **מְשֻׁבֶּת** *Palest.* form.

3. **מְשֻׁבֶּת**] The root in *Hier.*, as in ordinary Syriac, means *pati*; cf. **מְשֻׁבֶּת** (Col. iv. 13) a *Palest.* form, as it seems, for **לְמֵשָׁבֶת** *passio*. **מְשֻׁבֶּת** (*Thes. Syr.* 1389) usually means *to be compassionate*, a meaning hardly suitable here. The three words are, no doubt, an attempt to render *συγκακοπάθησον*, and show that the translator had that reading before him.

4, l. 8. In the sense of *involve oneself*, *Ethpe.* and *Ethpa.* are both used according to *Thes. Syr.* 1824–1825; the *Pe.* occurs in *Hier.*

l. 9. **מְשֻׁבֶּתָה**] Mat. xxiii. 5 *Hier.* l. 10. **מְשֻׁבֶּתָה**] Cf. *Chald.* מְשֻׁבֶּת ille.

l. 12. **מְשֻׁבֶּתָה**] *Palest.* in form; *Pesh.* **מְשֻׁבֶּתָה**.

5. **לְמֵשָׁבֶת**] *Palest.*, representing the *ἀθλεῖν*. *Chald.* טְרַח (Buxt. 921) does not quite give the meaning; **לְמֵשָׁבֶת** is doubtful, *Thes. Syr.* 1527, but *adj.* **לְמֵשָׁבֶת** occurs with the meanings of *nobilis* and *strenuus*.

6. **לְמֵשָׁבֶת**] *Hier.* and *Chald.*, *Thes. Syr.* 381, Levy i. 68.

לְמֵשָׁבֶת] *oportet*, as Mat. xxv. 27, John iv. 24, *Hier.* In both places Lagarde also edits **לְמֵשָׁבֶת**; emendation therefore (see *Thes. Syr.* 2416) seems unnecessary.

לְמֵשָׁבֶת] John i. 27 Lagarde edits **לְמֵשָׁבֶת**. ‘A קְדֻם, ad *Hier.* dialecti consuetudinem,’ *Miniscalchi Erizzo* s.v.

פִּרְמָא] pl. emph. of the *Hier.* and *Chald.*

7. **שָׁלֹךְ** in Syriac is *stupere*, *Cast.* 955; here the word has the meaning of the *Heb.* **תַּחֲזֵר** and represents the *vōet*.

11. **λέγω**] For the form compare **λέγεται** 2 Tim. i. 11. There is no stop legible after this word; we supply one, otherwise the **ν** would depend on what precedes, as though the reading were *λέγω σοι*; but what the text was a *pr. m.* is uncertain.

TITUS.

i. 11, l. 1. **τί**, with *pron. suf.*, occurs in *Hier.*, see *Thes. Syr.* 882; it here represents the *χάρην*, and the preceding **εἰ** (*ἐκ*) seems superfluous, but we have **τί εἰ** John iii. 3 *Hier.*—cf. the compounds in *Duval* 296; in line 11 **τί** is followed by a particle. **μέν** might be the Greek *μέν*, *μήν*, as so often in *Harcl.*, but there is nothing in the original to countenance this.

12. **Ἰωάννης**] Apparently *Palest.*; other forms, and the verbal root, occur in *Syr.* and *Chald.*

THE GLOSS. Although in smaller characters, this is written in a good and ancient hand, and is not necessarily later than the text. It ascribes the words to Epimenides alone, whereas in *Harcl.* we read **Ὀπίνηδης οὐδὲ Καλλίμαχος**, a divination of Epimenides the Cretan diviner, and of Callimachus the Cyrenian.

ματ. λεξ.] With *mat. lect.*, like **ματ. λεξ.**, etc.; see 2 Tim. ii. 1 n.

ῥαῶν] *Palest.*, cf. the *Chald.* **קְוִיפָת**; the Syrians spell with **ج** as in the Harclean gloss.

l. 6. **οὐ**] If the reading be certain, it is a mistake for **τί**. **τί πάντα semper** is frequent in *Hier.*, cf. *Thes. Syr.* 2800.

στοι] A *Palest.* plural form, the (•), which we have supplied, being illegible; or it is the singular, used as a collective.

13. **מִת**] The *Chald.* **קְשִׁיט**, so (ver. 14) **מִת** = **קְוִשְׁתָא**; cf. *Heb.* **מִת**, parallel with **אֶמֶת** Prov. xxii. 21. In *Syr.* the **ט** is changed to **ل**, and the usual form is **מִתָּה**.

καὶ τό] See note on ver. 11 and Num. v. 3.

τό] The restoration can hardly be doubtful. The adverb occurs at 1 Cor. xv. 52 *Pesh.* as a translation of *ἐν ἀρόματι*. Perhaps the translator intended something similar here—reprove in a moment, eagerly; either mistaking the *ἀροτόμως*, or having another reading.

14. **מִתָּה**] The reading appears certain; the form must be *part. pass.* (but in a middle sense) of *Pael* or *Aphel*. In the latter, and in *Peal*, the word often occurs

as *injicere*. Bernstein (*Lexicon*, p. 486) cites from Assemani ﻫـ ﺢـ part. *Peil* 'de fluminibus quae se injiciunt.' It is a strong rendering of προσέχοντες. *Pesh.* has *Ethpe.* ﻫـ ﺢـ ﻻـ, 'et ne adjiciant se,' but *var. lect.* ﻫـ ﺢـ, 'attendant;' see Schaaf *Lex.* pp. 118, 551.

l. 22. *Pesh.* has the curious reading ﻫـ ﺢـ, who hate the truth. In our text the last part of the word ﻫـ is illegible, but the third letter is almost certainly ﻙ, and not ﻮ, which the *Pesh.* reading requires; therefore we restore ﻫـ ﺢـ. *Aph.* often has the meaning *avertere*, *Thes. Syr.* 1038; our form may be a *pass.*, or *intrans.* participle, representing the ἀποστρεφομένων. In *Hier.* (Mat. xvii. 17, Luke ix. 41) we have ﻫـ ﺢـ for διεστραμμένη—in the former place Lagarde points ﻫـ ﺢـ.

15. ﻫـ ﺢـ (ll. 4, 9) a *pass. part.*, cf. Num. v. 3.

l. 5. Here apparently with ﻙ in the second syllable, cf. 2 Tim. ii. 1.

l. 8. This seems to be *Palest.* for *Chald.* and *Syr.* ﻫـ. There being only one letter between ﻙ and ﻙ, we read ﻫـ ﺢـ, a contracted form; cf. ﻫـ ﺢـ for ﻫـ 2 Tim. ii. 2, ﻪـ ﻭـ (ut vid.) 1 Thess. iv. 3, ﻭـ Num. iv. 49, and ﻪـ for ﻪـ.

16. In the first word of l. 12, ﻮ, ﻙ, ﻪـ are distinct, and there is room in the lacuna for ﻮ; we therefore read ﻮ ﻪـ, which in *Hier.* is usually *Peal*, but *Aphel* occurs in John i. 36. The translator misunderstood εἰδέναι, or had in his copy ιδεῖν or ιδέσθαι. Col. iv. 17 ﻮ ﻪـ stands for βλέπει.

l. 19. ﻮ in this sense *Palest.* and *Chald.*, cf. Luke xvi. 15 *Hier.*

l. 21. ﻪـ *Hier.* The word is followed by a small lacuna, with a trace of an initial ﻙ. We therefore read ﻪـ ﻭـ as *Pesh.*

ii. 2. ﻪـ] The reading seems certain. ﻪـ is *mat. lect.*; with ? (e.g. i. 13) the shorter form occurs. Cf. *fem. ﻪـ* in *Hier.*, *Thes. Syr.* 986.

3. in like manner] Literally *so and thus*; the formula is *Hier.*, and ﻪـ in the sense of *so*, is specially, though not exclusively, *Hier.*

l. 9. The adjective, in the sing., and with ?, clearly agrees with *raiment*. They read *ἱεροπρεπεῖ*.

ll. 11, 15. ﻪـ ﻭـ ﻪـ] In each case with, as it seems, a *Palest. fem. pl.* termination. For inserted l, cf. ﻪـ (3rd *pl. m.*) l. 1 *sup.*, ﻪـ (1st *pl. suf.*) p. 17, l. 6, ﻪـ (2nd *pl. fem. imperat.*) ii. 2 n.; also ﻪـ l. 16 *inf.*, l in *Aph. fut.*

l. 12. An obscure line. (i) ﻪـ is required as the first word, (ii) the first and last two letters of the second word are legible, and we restore ﻪـ in agreement with the reading, p. 23, l. 2—the Shaphel as in *Pesh.* Eshtaphal forms occur in *Hier.*

l. 13. The second word, in the present state of the MS., appears to terminate in a ﻪـ but probably is not to be so read, for ﻪـ is in the *sing.* The adjective ﻪـ has *ribbui*, as fol. 1 r a, l. 15, etc., and perhaps was so pointed, by a fancy

of the *Palest.* scribes, to distinguish it from the adverb ~~אָנוֹ~~ *valde*. The latter does not occur in our fragments.

4. [אָנָה] *Aph. Palest.* form; in *Pesh.*, etc., *Pa.* is used in this sense.

[אַלְתָּמָךְ], with **ל** inserted, *Palest.*, cf. note on l. 11, and the *Chald.* pl. אַלְתָּמָךְ, *Levy* i. 303. We add *ribbui*, which is legible in [אַלְתָּמָךְ] ver. 6.

l. 19, *et inf.*, אֲנָה masc. suf. for fem., apparently *Palest.* Cf. *Col. iv. 16* and note.

ll. 20, 21, and (4 v b) l. 3, the restorations are obvious. אֲנָה as in *Hier.*

l. 22. An instance of the אָ, which is so frequently found (see *Lagarde*) in the Vatican Evangelistarium. The same stop occurs below, 4 v b, l. 22.

5, l. 1. The first three letters of the first word are clear, and the meaning must be such as we have expressed, although there is no exact parallel in the references in *Thes. Syr.* or *Buxtorf*. The phrase represents *oikoupyoūs* rather than *oikoupoūs*.

l. 4. [אַלְ] There is apparently a dot above the אַ (cf. note on אַלְ 1 Thess. i. 2) although the letter is, of course, *d*. Perhaps the dot indicates *Ethpa.*, see *Thes. Syr.* 659, the verb only occurring in this and in the *Pa.*; but probably it is a mistake.

l. 9. The first letter is distinct. *Pesh.* has حَمَلْ حَمَلْ.

7. حَمَلْ *Hier.*; cf. *Col. iv. 12 n.*—*de, propter* (*Thes. Syr.* s. v.) as if πάντων; see p. xxi.

،] The Greek δέ, and common in *Hier.* We have had before the ordinary form אָנָה, e.g. cap. ii. 1.

[אַלְ] The *Heb.* נָרָם: in this sense very common in *Hier.*, very rare in other Syriac; see *Thes. Syr.* s. v.

l. 13. حَمَلْ] The Greek τίνος. In other Syriac (*Thes. Syr.* s. v.) the form is حَمَلْ. The third letter is somewhat obscure, but is almost certainly ئ, although π requires ئ.

حَمَلْ؟] As ver. 1.

l. 15. حَمَلْ حَمَلْ] Cf. 2 Tim. i. 10, p. 16; here to represent ἀφθοπίαν, as there (apparently) for ἀφθαρίαν, but the preceding line has perished. The verb (أَهْلَكَ or أَهْلَكَ) perhaps had in *Palest.* a neuter meaning, *spoiled, destroyed*. Cf. حَمَلْ *laxare*, also the *Heb.* רָפָה, in the phrase רָפָה הַיּוֹם Jud. xix. 9.

l. 19. A lacuna of about two letters, but not enough for the termination حَمَلْ. The restoration is supported by *Pesh.* حَمَلْ حَمَلْ, and this verb occurs in *Hier.*, but not the form حَمَلْ.

l. 20. حَمَلْ as well as حَمَلْ is quoted from *Hier.*; the *Chald.* הַדִּין.

l. 22. We restore in agreement with the حَمَلْ of *Pesh.*

ADDITIONAL NOTES.

The sign of the plural.

In the note on 1 Thess. i. 2 (p. xxxii) we remarked that the plural form **بُنْ** seems regularly to have been written with *ribbui* in our fragments. Clear examples may be seen on Plate II, col. 2, l. 1, and especially l. 13. The same plate shows the plural form **بُنْل** with (‘) in col. 1, l. 18, and col. 2, l. 6, but the points are not legible in col. 1, l. 13, or col. 2, l. 3. Again, such distinctly plural forms as **عَفَعَ** and **مَهَّدَهَلَّ** may be seen in the middle of the plate with the (‘), while other examples abound in the fragments. We may conclude that it was the custom to make a free, and often superfluous, use of these points; which is the more remarkable because, as we have seen (e. g. 2 Tim. i. 18, p. xxxvi), the diacritical point, which is frequently desirable to distinguish the participle from the preterite, was usually neglected by the scribe.

If we compare Plate XVIII of the *Brit. Mus. Cat. of Syr. MSS.* with the transcript in *Lagarde* (p. 311) of the same passage (Mat. xxvi. 56–64) we see this custom with respect to the plurals prevailing both in the older leaf and in the eleventh-century Roman MS. On the other hand the later *Brit. Mus.* texts do not exhibit such a free use of the *ribbui*, according to the facsimiles on Plates XIX and XX; the former being from a MS. which Wright assigned to the tenth or eleventh century, the latter from a codex at least a century younger.

مَلْعُونٌ 1 Thess. iv. 6.

This word will strike the reader as the most curious in our text; but when we have acquired a wider knowledge of the Palestinian dialect than the remains, which are now available, afford, it may be found that many words, borrowed from the Arabic and elsewhere, were in common use for the most ordinary expressions. To confirm my own conclusion about the reading, I asked Professor D. S. Margoliouth to make an independent examination of the place, which he very kindly did, and has written to me as follows:—

‘I have strained a good deal over the Syriac word, and think **مَلْعُونٌ** the right reading of it. I presume the natural Syriac for *προέπαμεν* would be **مَهَّدَهَلَّ**; now it certainly is the case that in Arabic the verb **سَلَفَ** means something very like **مَهَّدَهَلَّ**; the Arabic lexicons give **تَقْدِيم** as its equivalent. “Payment in advance” in Arabic is **الدفع سَلَفًا**. The verb in the second form (*Pa’el*) means “to send before,” *praemittere*. If therefore the reading of the radical letters **مَهَّدَهَلَّ** be right, it is difficult to avoid the conjecture that this is a dialectic variety for **مَهَّدَهَلَّ**.’

Dr. Payne Smith, taking the same view, writes:—

'The Arabic سلف is to anticipate in time, prevent. But it seems strange that the translator should have gone out of his way when so common a phrase as مهملن was at his hand. Modern Syriac, which often goes to the Arabic, gives us no help, as مهملن is to dislocate a joint, evidently a sense taken from سلف to draw out (a sword), but also a joint.'

According to Miniscalchi Erizzo, سلف only occurs in *Hier.* once (John xviii. 10) and is used in the sense of *extrahere*.

عَتْقَنْ (Plate II, col. 1, l. 6) 1 *Thess.* iv. 10.

Although the reading of the text of our MS. can hardly be anything but the *pres. part.*, it is possible that the original reading was مهملن. The omission of a س, in a word of this form, is an error from which even the most careful scribe is not always exempt. The Syriac would then exactly represent *τιμέσθαι*, either because the translator had that word in his Greek, or because he misunderstood φιλοτιμείσθαι; and مهملن would not be unsuitable to the context—that ye be held in abundant honour (through your integrity) being peaceable and laborious.

مُهَمَّلْ (Plate II, col. 2, l. 7) 1 *Thess.* iv. 13.

The form is not distinct, the second syllable being suggestive of سلف, and مهملن occurs in *Pesh.*, although here it has a different phrase, مهملن. But there can be no doubt that we must read the *Hier.* form, which we have adopted, the *Heb.* بְּשָׁנָה. Several examples are cited in *Thes. Syr.* s.v.

ئِسْل (Plate III, col. 1, l. 1) 2 *Tim.* i. 10.

According to Dr. Land this form is a noun in *Theologica Petropolitana*, fr. 50. It occurs in the phrase ئِسْل لَوْلَه مهملن, and in the vocabulary in *Anecd. Syr.* iv. he writes 'inquisitio (?).' But if we allow a possible error in the gender, it may be a verb (3rd fem. fut.) as it is in our text.

MS. fol. 3 r.

On the top of the page (see Plate III) is an obscure word, probably the heading مهملن تیمیثیوس.

MS. fol. 4 v.

On the top of this page we find, in an early hand, the following form:—

x
x رهيله x

i.e. 'Epistle.' This is a confirmation of the view we have taken (see p. xix) that our fragments belonged to a complete copy of St. Paul's Epistles, and not to a Service Book.



VERSIO PALAESTINENSIS

SEU

HIEROSOLYMITANA

FIVE PALIMPSEST LEAVES

BEING FRAGMENTS OF

Two very Ancient Manuscripts

THE SYRIAC TEXT

WITH

AN ENGLISH TRANSLATION

AND

THREE FACSIMILES

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[MS. Syr. c. 4 Bibl. Bodl.]

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* * * *

* * * * ver. 49

them, by the hand of Moshē; man *by* man for his works, and for those things which they bear. And they were numbered according to that which the Lord commanded Moshe.

And the Lord spake with Moshē and *was* saying: Command the sons of Israil, and let them send away out

תְּבַרֵּךְ כָּל־עֲמָדֶךָ
וְיִבְרְאֵל : גַּם־כֵּן
לֹא־בְּזָהָר לְלֹא־בְּזָהָר
לְלֹא־בְּזָהָר 5
לְלֹא־בְּזָהָר : נְשָׁמָה וְלֹא־
לְלֹא־בְּזָהָר
לְלֹא־בְּזָהָר
לְלֹא־בְּזָהָר :

נְשָׁמָה כְּלָלָה Cap. v
לְלֹא־בְּזָהָר II
לְלֹא־בְּזָהָר : נְשָׁמָה ver. 2
לְלֹא־בְּזָהָר
לְלֹא־בְּזָהָר

[Moshe and Aharon] and the Princes of Isra'il [numbered] the Livijé in their multitudes according to the house of their fathers, from a son of twenty and five years and upwards, unto a son of fifty years; every one who entereth unto the works of the services; and the services which were borne in the Tabernacle

[לְאַנְתָּרָה כָּלָלָה]
 וְאֶתְבָּדֵד
 וְלִפְנֵי כָּלָלָה
 וְלִפְנֵי כָּלָלָה
 וְכָלָלָה כָּלָלָה 5
 וְלִפְנֵי כָּלָלָה
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה 10
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה
 וְכָלָלָה כָּלָלָה 15

[shall do] any offence of the sons of men, and who a transgression shall transgress, and the soul shall itself sin; let him recount the offence which he did, and let him pay the sin which *is* upon him, and let him add unto it one of five, and let him pay to him against whom he sinned. If, however, the man have not him who *is* near to him, so that he may pay the sin,

[מִתְבָּשֵׁל] מִתְבָּשֵׁל לֹא [ver. 6]

וְלֹא תַּנְתַּל

לֹא תַּנְתַּל גַּם־לֹא

לֹא תַּנְתַּל כִּי־לֹא

לֹא תַּנְתַּל . לֹא . ver. 7

לֹא תַּנְתַּל וְלֹא

לֹא תַּנְתַּל וְלֹא

פְּנֵסֶן , לֹא ,

לֹא תַּנְתַּל , לֹא ,

לֹא תַּנְתַּל וְלֹא . 10

לֹא תַּנְתַּל וְלֹא וְלֹא

לֹא וְלֹא וְלֹא וְלֹא ver. 8

לֹא תַּנְתַּל וְלֹא

לֹא תַּנְתַּל וְלֹא וְלֹא 15

וְלֹא תַּנְתַּל וְלֹא וְלֹא

the camp, and let them not defile your camps, those in which I am. And thus did the sons of Israîl; and sent them away out from the camp; according to that which the Lord commanded Moshé, so did the sons of Israîl.

lute the brethren, those who *are* in Ladikija, and Numphas, and also the Church which *is* in her house. And when there shall be read before you this epistle, cause that also in the Church of Ladikija it be read: also do ye read this one which *is* in Ladikija. And say also to Archipos, Look to the ministry, this which thou didst receive in the Lord, that thou fulfil it. The salutation by my hand, of me Paulos myself.

[II. 5.]

There saluteth you Epaphros, he who is of you, a servant of Jesus the Christ, he who at every time striveth on your behalf in prayer, that ye may stand perfect and complete in all the will of God. For I bear witness concerning him that he hath great anxiety on behalf of you, and for those who are in Ladikija and in Jihēropólis. There saluteth you Lúcas, the physician; and Demas. Sa-

to the congregation
of the Thesalonikaijē
in God the Father,
and in our Lord Jesus
the Christ. Grace
be with you and
peace, from God,
our Father, and from
our Lord Jesus the
Christ. We give
thanks to God, at
every time, for the
sake of you all; and
we have made the
memorials of you,
in our prayers; with-
out ceasing remem-
bering the work of
your faith, and the
labour of [your] love

Remember ye them,

even my bonds.

May grace be with
you.

Ended is the Epistle
which is to the Kôlôsaijê.
Now it was written from
Roma, and was sent
with Ticikos, and with
[On]jisimos.

Epistle of the Thesalô-
nikaijê, The First.

Paulos and Silvanos
and Timotheôs

၁။ ၂။ ၃။ ၄။ ၅။

၁။ ၂။ ၃။ ၄။ ၅။

၁။ ၂။

၁။ ၂။ ၃။

to you and testified.
 For God did not call
 you unto filthiness,
 but unto holiness.
 That one therefore,
 whosoever oppresseth,
 of man he is not an
 oppressor, but of God,
 who hath put his Holy
 Spirit within you.
 Concerning, however,
 love of the brethren,
 ye do not need that I
 should write to you.
 For ye yourselves
 are taught of God
 that ye should love
 one another. For be-
 hold ye are doing it

MS. 27b

ver. 7

5

ver. 8

10

ver. 9

15

20

ver. 10

of God, your sanctification, that ye keep aloof from fornication, and that every man should know, of you, to be keeping his own vessel, in honour and in holiness; not in passion of desire, according to all that which the Gentiles do, those who know not God; that no man be transgressing and [oppressing] his brother in the matter, because that He, our Lord, shall take vengeance on account of all these things, according to all that which we before said

וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר iv. 3
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר ver. 4
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר 5
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר ver. 5
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר 10
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר ver. 6
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר 15
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר 20
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר
 וְלֹא תַּעֲשֵׂה כָּל־בְּשִׁיר

We do not wish, brethren, that ye should not be [?] taking heart on account of those who sleep, that ye be not sorrowing like all that which also the rest *are*, those who have not hope; for if we believe that Jesus died and rose, so also will God those who have fallen asleep in Jesus himself bring with Him. For this we say to you in the word of the Lord, that we

to all the brethren who *are* in Makedonia. But we beseech of you, brethren, that ye be the more increasing [? giving honour] and abounding, and that ye be quiet and occupied in your occupations, and that ye be labouring with your hands, according to all which we commanded you; that ye be walking piously towards those who are without, and that of man ye be not at all in need.

Lesson the second; Kephalion of Inclination.

the Christ. The good deposit keep in the Holy Spirit, this One who dwelleth in the midst of us. Thou knowest this, that there have turned themselves from me all those who *are* in Asia; of whom one is Phigilos and the other Hermogenis. May the Lord grant mercies to the house of Onisephorus, for many times he refreshed my Spirit, and of my chain he was not ashamed; but when he came

MS. 31 a

be abolished, in the gospel; that for which I am appointed a herald and an apostle, and a teacher. For the sake of this cause, I also endure these things, but I am not ashamed; for I know in whom I have believed, and I am persuaded that He is able to keep my deposit to that day. Let there be with thee the pattern of the sound words, those which thou hast heard from me in faith and in love which is in Jesus

may teach others.
 Bear up against evil,
 as the good warrior
 of Jesus the Christ.
 No man who warreth,
 warreth and involveth
 himself in the business
 of the world: that he
 may please him who
 enrolled him; and if
 a man strive he is not
 crowned except law-
 fully he do strive.
 The husbandman who
 laboureth, it behoves
 that he first of the
 fruits should be eat-
 ing. Consider that
 which I myself
 have said; to thee

MS. 3 v b

לְמַעַן תִּלְכָּה
 לְלֹא תַּשְׁמַע
 כִּי תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ 5
 וְלֹא תְּבִרֵךְ . כִּי
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ 10
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ 15
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ
 וְלֹא תְּבִרֵךְ 20
 וְלֹא תְּבִרֵךְ . וְלֹא
 וְלֹא תְּבִרֵךְ

ver. 3
ver. 4
ver. 5
ver. 6
ver. 7

MS. 3 v a

to Roma, he sought me diligently and found me. May the Lord grant him that he may find mercy with Him in that day; and every way that he ministered to me at Ephesus thou knowest well. Thou therefore, my son, be strong in the grace, that which *is* in our Lord Jesus the Christ; and those things which thou hast heard from me, by the hand of many witnesses, these deliver to faithful men, those who shall be fit; that they also

the truth. Everything is pure to the pure; but to those who *are* defiled and do not believe there is nothing whatever pure, but also their mind *is* defiled and their conscience; and *they are* professing that they are seeing God, and in their works they are denying Him, and *are* hateful, and not obedient, and to every good work reprobate. But do thou speak that which becometh the sound doctrine. Their aged men

MS. 4 r b
ver. 15

תְּהִלָּה . תְּפִלָּה
וְ[בָּשָׂר] בְּשָׂרֵךְ
לְמַלְאָכָה
[בְּ]בְּקָרְבָּן
לְמַעֲמָדָה 5
בְּקָרְבָּן שְׁמָךְ
זְבֹחָרְבָּן זְבֹחָרְבָּן
מְנֻחָה
[בְּ]בְּקָרְבָּן
מְנֻחָה
[בְּ]בְּקָרְבָּן 10
לְמַעֲמָדָה זְבֹחָרְבָּן
[בְּ]בְּקָרְבָּן זְבֹחָרְבָּן
מְנֻחָה
[בְּ]בְּקָרְבָּן
לְמַעֲמָדָה כָּבֵד 15
לְמַעֲמָדָה כָּבֵד
לְמַעֲמָדָה כָּבֵד
לְמַעֲמָדָה כָּבֵד
לְמַעֲמָדָה כָּבֵד
[בְּ]בְּקָרְבָּן זְבֹחָרְבָּן ii. 1
[בְּ]בְּקָרְבָּן זְבֹחָרְבָּן 20
[בְּ]בְּקָרְבָּן זְבֹחָרְבָּן
מְנֻחָה ver. 2

MS. 4 r a

on account of polluted
gain. Saith one, he
a prophet of them,
that the sons of
K'riṭa *are* in all their
time liars, evil beasts,
idle bellies. This
witness is true, there-
fore sharply be re-
proving them, that
they may be firm
in the faith, and
may not be throw-
ing themselves away
unto words of the
Jews, and unto com-
mandments of the
sons of men, who
turn away from

dering the affairs of their houses, good, in subjection to their husbands, that the word of God may not be blasphemed. And of those who are young men in like manner be beseeching that they be prudent. On account of everything moreover, present thyself a type of good works, in doctrine which may not be corrupted, which is in faith in the sure word which is not despised; in order that he who riseth in opposition [may be ashamed] when

ver. 6

ver. 7

ver. 8

ver. 9

ver. 10

ver. 11

ver. 12

ver. 13

ver. 14

ver. 15

ver. 16

ver. 17

ver. 18

ver. 19

ver. 20

let them be gentle,
wise, firm in faith,
in love, in patience.

The aged women in like manner let them be in raiment which becometh godliness.

Not calumniators, not
devoted to much
wine. But let them
be good teachers, that
they make the young
women prudent, that
they be loving to
their husbands, that
they be loving to
their children, prudent,
holy, and may be or-

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